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ASSYRIAN DICTIONARY;

INTENDED TO FURTHER THE
STUDY OF THE CUNEIFORM INSCRIPTIONS OF ASSYRIA AND BABYLONIA.

BY EDWIN NORRIS, HON. PH.D. BONN,
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PART II.

Verborum quorundam veritas non nisi ex plurium conjecturis inter se comparatis elici solet.
C. MICHAELIS.



WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON,
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

MDCCCLXX.



LONDON :

HARRISON AND SONS, PRINTERS IN ORDINARY TO HER MAJESTY,
ST. MARTIN'S LANE.



A SECOND PART of my task is done, and I have little to add to what was said on the appearance of the first. I have the same excuses to make for errors and incompleteness, and I find myself not much improved in the knowledge of the language, except, perhaps, in some conjunctive particles and in the structure of the sentences generally. The accumulation of subjects of comparison has made me still more conscious of occasional vacillation, and of having often rendered the same passages differently in different places. Now and then I have rejected a version in favour of another reading, which new evidence has subsequently led me to abandon. All this, however, I anticipated before I began to print, and I can safely say that knowingly I have never essentially altered my view of a passage once printed without acknowledging it on the first opportunity; though, of course, in such a long continued work a good deal must escape the most retentive memory. I may expect at best, and am ready to receive, an application of Martial's well-known line "*sunt bona, sunt quædam mediocria, sunt mala plura,*" but I hope the *mala* may not prove to be predominant. For the many words in regard to which I have confessed total ignorance, or what may be worse, have made a bold guess without authority, I have little excuse to offer; I will only submit that most of these words are more numerous in the dictionary than in the language, being usually such as occur only once; even in Hebrew, which has been studied so long and so earnestly, agreement among translators in such cases is extremely rare; Castell notices one such case with the observation "*sic Interpretes nostri omnes; quod in ἀπαξ λεγόμεναις rarissimum.*" (See Col. 1831.)

Some friends have suggested that I have often quoted a larger number of examples in illustration of a word than was necessary to

prove its value; but I have not thought these numerous quotations superfluous. In the scarcity of books they will afford exercise to learners, they generally exhibit varying syntax and orthography, and they sometimes contain difficulties which I could not fully explain. My aim has been to furnish enquirers with means of judging for themselves rather than to pronounce sentence myself *ex cathedra*, and to supply materials for a future Dictionary worthy of the name. I have preferred a mistake on the side of exuberance to the fault of meagreness, and had it not been for the fear of making too large a book I should frequently have added to my quotations and made them a good deal longer.

I have continued to use the names of gods and kings as they were read when I began my compilation; I write, therefore, Pul and Sardanapalus, and Shamas-Phul and Nuha, and Yav and others; and even Divanubar, though for this last name I have often dropped into Shalmaneser. Translators still differ considerably in all this doubtful nomenclature; in some cases half a dozen names have been successively brought forward and rejected; and lastly, it would have taken much time and trouble to make the proper changes, and would have been very liable to error, particularly in making references to the Inscriptions, where errors are especially annoying. In defence of the continued employment of these proper names I add here a quotation from a letter of Sir Henry Rawlinson, printed in the *Athenæum* of May 18, 1867, page 661: "I may here repeat the warning that I have often before given to those interested in Assyrian research, 'that the reading of proper names, which are rarely or never phonetically expressed, is the most difficult branch of the entire subject, and must always be received with caution, unless verified by a corresponding orthography in Hebrew, Greek, or Persian authorities.'"

E. N.

BROMPTON, November, 1869.

*Addition to the Notes headed "Transliteration" in the Introduction to the
First Part of the Dictionary.*

Many of the characters pronounced with final *m*, as 𐎠𐎢𐎡 *lam*, 𐎠𐎢𐎡𐎠 *lam*, 𐎠𐎢𐎡𐎠𐎠 *lim*, 𐎠𐎢𐎡𐎠𐎠𐎠 *num*, are arranged alphabetically as if the *m* were not present, and transliterated *tā*, *lā*, *lī*, and *nā*; but where the *m* is radical it is considered a letter, as in 𐎠𐎢𐎡𐎠𐎠𐎠𐎠 *galam*, an "image." Most of these letters might be used as *s*-syllables, especially when finals in the syllabaries; as 𐎠𐎢𐎡𐎠𐎠𐎠𐎠 *tamtu*, "the sea," 3 II. 46; 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠 *gablu*, "battle," Syl. 87; 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 *irṣutu*, "earth," Syl. 182.

The small letters occasionally accompanying the capitals which guide the eye in looking for words in the Dictionary, imply inherent unwritten vowels; thus *BAI*, *BiL*, *BeL*, *BLa*, all representing words which would regularly be headed *BL* only, as 𐎠𐎢𐎡𐎠 *bal*, 𐎠𐎢𐎡𐎠𐎠𐎠𐎠 *bil*, 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠 *bul*, 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠𐎠 *bila*, serve to subdivide the number of such words, and lend at once to the page containing the one wanted; 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 *ka*, would be headed *KA*, 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 *kua*, *KA*. In a very few cases a cuneiform character is added at the top of the page, when such character commences a large number of groups; for example, *BT* 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 represents groups which have 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 for their initial; they precede all other words beginning with *BT*.

I did not know the distinction between 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 and 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 until I was preparing for press page 426, where I have inserted a note to this effect. In all preceding pages I had written 𐎠𐎢𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠.

Additional Abbreviations used in referring to Inscriptions.









Cyp.	..	..	Inscription of Sargon, found at Citium, in Cyprus, now in the Berlin Museum. Unpublished.
2 Ezer.	..	..	Broken Cylinder of Ezer Haddon, in the British Museum, L.I. 54-58.
Hamm.	..	..	Inscription of Hammurabi, published with a translation by M. Joachim Ménaud, Paris, 1863.
New Syl.	..	..	Fragments of Syllabaries found since the publication of Part I. Unpublished.
Synchr.	..	..	Synchronous History, printed in R.I., Vol. 2, Sh. 65.

Corrections of the Table of Characters.

THE Table of Characters at the head of the Dictionary was prepared in haste; it was confessedly incomplete, and the necessity of corrections was anticipated. The following long list of alterations and additions, divided and numbered in accordance with the plan in the First Part, will doubtless be an improvement, but I cannot flatter myself that it will not require further amendment. It is the besetting defect of all syllabaries that they are continually receiving additions; the very moderate Japanese syllabary, the universally employed Hironkana, which nominally should consist of

48 characters, has grown to something between eight and nine hundred; and types had to be cut to that amount by the Austrian Government, some twenty-four years ago, when it was desirous of printing Japanese books; all these characters were inserted in the great *Sprachenhalle*, published at Vienna in 1847. But the Assyrian additions were made on a much more reasonable scale. Sargon, in several of his inscriptions, mixed up irregularly a few of the so-called hieratic forms with the ordinary characters, and these are inserted here [marked Sarg.] with the others; a student acquainted with the usual forms only could hardly get on without knowing them. I do not think Sargon's example was followed by succeeding monarchs. In addition to the former subdivisions, the verbal monograms employed in the work will be inserted at the end of the table. In all cases I have endeavoured to supply some evidence of the value attributed to the characters.

ORDINARY ALPHABET.

17 , add *guh* to the values. See    , var.   .
Sard. ii. 43, p. 316.






36   , add Sarg. .



41  , add Sarg. .

44 , add *tns*. See Sard. ii. 101, 102, p. 511.



53  . I think this Babylonian form is read *nin*, not *ul*.

54 , add Sarg. .

57  , add Sarg.  and  .

70  equated to . New Syl.

79  , add *mir*. See Syl. 270, p. 576.

I think  is merely another form of .

82  , add Sarg. .

83  , add Sarg.  and .

92 , add Sarg. .

94  , add .

98 , as, *dil*, *ru*.

Im, *Assur*, *Adon*, are values of  as an Ideogram. See  , *East Haddon* [*Assur-ah-Adon*], R.L., Sh. 48, Nos. 3, 5, 6.

105  , *tā*, *tu*.   is "animal," No. 48 in Ideograms; see note in p. 426.

COMPOUND SYLLABLES.

5 , add values *haz*, *sil*. See Syl. 301.

6a  *sik*. See p. 365, and Syl. 396.

12 , add *rub*. Var. Sard. i. 24, confounded with , No. 13 in Ideograms.













15 , , . Bab. .

16 , , add *Sarg.* .









24 , add *knt*.

30 . I have sometimes arranged this under DB.



34  lib (T). See Assur b.p. iv. 57.   var.   libit.






















The following received from Mr. G. Smith:   v.   on a slab, and   loosely translated by the Assyrian verb      










































- 106a
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- nirari, narara, or anir.*

This character has been pronounced variously, but some recently found variants of the Canon, which I have not seen, show that one reading was *nirari*; it occurs only in some proper names. King      or    whose name I write *Pui* and Dr. Oppert Houlithous [Heloehus], has been recently called Bil-Anir by Sir Henry Rawlinson; see *Athenaeum*, May 18, 1867, p. 661.

- 111
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- add kin.*

- 111a
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- rus, hus.*
- See 6 IL 30, 315.

- 116
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- 74 , add *wall*. See p. 233.
- 76 , add *a weight*. Cyp. ii. 6. Dr. Hincks in Journ. R.A.S., Vol. 16, p. 218.
- 76a , *bilat*; *lady*. See p. 86.
- 78 , *istin*; *one*. See p. 374.
- 78a , *determinative of carnivorous animals*. See  , p. 511.
- 83a , *a weapon*. See p. 630.
- 91a  , *remote, far*. Sen. Gr. 48. 38 BM 13.
- 91b , , , *life*. See the note on No. 105 in Compound Syllables.
- 93a , *a weight, about 250 grains*. See p. 212.
- 97 , add *multitude*. See p. 395.
- 101a    *hum*.
See Humbaniga in p. 422, and read  for  in l. 10.
- 102a  ,  , *eli*; *upon*. See p. 485.
- 105a  , *the 7th month*, see p. 50; *a mound, heap*; Tig. ii. 78; v. 4, 98, 100.
Frequently forms part of the name of a city or province; see               

ZMS 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵, bit-gu ina Barzipa-ki azmis abnû; *his house in Borzipa strongly*
built.—E.I.H. iv. 60.

𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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rabi saplanu.—Neb. Yun. 82.

I am unable to translate this; it appears to relate to the arrangement of statues around the walls of a palace.

ZMT 𐎶𐎵𐎶𐎵. 𐎶𐎵 𐎶𐎵, zamut.—Esar iv. 10, 26. Birs i. 25. E.I.H. ii. 49; iii. 16, 69.

An ornamental stone frequently mentioned. Sir H. Rawlinson renders it *lapis lazuli*. Dr. Oppert generally *copper*, but the frequent epithet *elûti* must point to something more valuable.

𐎶𐎵 𐎶𐎵. 𐎶𐎵 𐎶𐎵, Bbu; *White, pure*.—24 II. 47 a.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵. 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵.—40 II. 48 a.

The collation of *zûru* here, with the *zûru* which represents certainly “copper” in Syl. 112, may have led Dr. Oppert to his rendering of *zamat*.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵, azmuti, *pl. Firm, hard*. Heb. 𐤀𐤆𐤏.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
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𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, zir irziti sadilte la azmuti barniski zilatti rukabi-ya
ina damu-sunu gabsuti ienlû; *upon the grounds slippery, not firm, the horses*
yoked to my chariots in their copious blood trampled.—Sen. T. v. 80.

We have 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵, azmuti, in Neb. Yun. 51, but the passage is mutilated.

ZON 𐎶𐎵𐎶𐎵. zin, zer; *Desert, waste, hunting-ground; plains*.

Zin appears to have been the Accadian and so the Assyrian sound of this character; see the following extracts from bilingual tablets:—

𐎶𐎵𐎶𐎵-𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.—17 II. 2 a.

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵. 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.—59 II. 43 b.

𐎶𐎵𐎶𐎵. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.—8 II. 27 b.

In the first and second extract the Accadian appears under the form of *zinnu*; see p. 285, under *Yadabû*; the first and third show that *zinu* was the Assyrian

Z(ι)N

equivalent. In the following lines the sound was probably *zi*, implying the nasal, though I believe very slightly sounded, if at all:—

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶, Suzubu . . .
su utirra ina tahazzi abikta-su [sisi] askum; *Suzub . . . who . . . returned*
to the fight, his defeat I effected.—Sen. T. iv. 37.

𐎶𐎵𐎶𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶
𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶𐎶 𐎶𐎵𐎶𐎶𐎶, umatmeh sittu-a ina tahazzi; *he hath strengthened*
my feet in war.—Neb. Yun. 6.

In most cases I assume that *zer* was the pronunciation. Sir H. Rawlinson adduces the analogy of the Arabic *زهر*, which is doubtless correct. I shall, however, put the character under ZN, in conformity with the principle of keeping each in the same place, however sounded; and the following line is evidence that the Assyrians sometimes pronounced *zinnai*:—

𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶, tā zinnai; *the beasts of the chase.*—Br. Obel. i. 24.

𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶
𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶
𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶, ragmat quradi-sunn ina
zeri bamat sadi va idat erani-sunu kima sudvase l'umizi; *the ranks of their*
warriors on the wastes, on the mountain tops, and the walls of their cities, like
chaff I crushed.—Tig. iv. 92.

𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶
𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶, ragmat quradi-sunu zeru rapen umalli; *the ranks of*
their soldiers the broad waste filled.—New Div. i. 47.

𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶
𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶, Šutā zabi zeri ina tigulti unanqit; *the Šutā, men of*
the desert, to servitude I reduced.—Botta 151, 4 = 136.

𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶
𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶, asar umam zeri
la libbasu va izzuri [hu] shame la isukkannu qinu; *a place where the beasts of*
the wilderness had not been, and a bird of heaven had not put a nest.—
Assur b.p. viii. 95.

Z(1)N 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 itti-sa amtabbix abikta [sisi] -su askun pagri quradi-su zeru rapasu umalli;
 with him I fought, his defeat I effected, the bodies of his soldiers the broad
 plain filled.—Obel. 146.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, pnli Akkad-ki parganis ina zeri irabbiz; the cattle of
 Babylonia securely in the plains shall lie down.

The above is from an unpublished astrological tablet, which Sir H. Rawlinson recently communicated to me. See also Obel. 146. Sard. i. 112.

In relation to the value of this character Sir Henry Rawlinson considers 𐎶𐎵𐎶𐎵 to be "the god of hunting," and equivalent to Nergal; the name of the grand-daughter of Assurbanipal, written 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, he reads "Nergal-anirat." See Athenaeum, Aug. 22, 1863, p. 246.

𐎶𐎵𐎶𐎵, zeri or arki; To, upon, after; against.

I have only seen this value of 𐎶𐎵𐎶𐎵 in the inscriptions of Assurbanipal; the meaning is proved by the variants zeri and arki.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, atki ummani-ya zeri Ummanaklasi sar Nomma-ki
 utomera harrann; I assembled my soldiers, after Ummanaklasi, king of
 Susiana, I directed my course.—Assur b.p. v. 119.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 I [v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵], aqi-ya sa salme umahir
 zeru-su; my messenger of peace I dispatched to him.—Assur b.p. iii. 78.

𐎶𐎵𐎶𐎵 [v. 𐎶𐎵𐎶𐎵] I 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 Aribi . . . illikn; to (after) Uaitch, king of Arabia, he went.—As. b.p. viii. 81.

See also Assur b.p. v. 41, 46; vi. 17; vii. 51, 98.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, Assur u Ietar umazisu-inni zer gari-ya; Assur
 and Ietar strengthened me against my enemies.—Assur b.p. vi. 46.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 ur-mah izu sa zeru-su in uzni-su [pi] azbat; a strong lion, which after it
 [in pursuit of which] by his ears I seized.—R.I. Sh. 7, B. 1. 2.

ZNN nisi-su mio siqi la idá ma ana zuuui tik shame tarraza ini-sun
 anqu; its people, waters drinkable knowing not, and to the rains from heaven
 directing their eyes, I watered [supplied with water].—Bavian 8.

The verb *zawwa* is used in the sense of pouring down anything, naturally or metaphorically; see Earg. i. 27, so *šimū ra nīšē izawwa inat mudi*, "which upon evil-doers and enemies pour down fear of death," quoted at foot of p. 576.

ZNM iz-palmattu, n. -ti, pl. *Images?* Heb. .

iz-pasur iz-sa iz-palmattu kal ḥuraḫi
amhar; articles of wood, images, horns(?) gilded I received.—
 Sard. ii. 123. For *Is-pasur*, see p. 368.

rukub ibbitu iz-palmatti ḥuraḫi sa utlito ḡimat marruti-su amhar; a fair
 chariot, images, gold of weight(?) the treasure of his kingdom, I received.—
 Sard. iii. 68.

iz-palmatti iz-kui sa utlito
 madatn-su amhar; images, ornaments of weight(?) his tribute I received.—
 Sard. iii. 74.

Dr. Oppert translates "parasols," probably reading *zallatu*; he merely translates most of the other articles of tribute: *utlito* is, I think, always preceded by *sa*, following some articles of value, in several cases gold; so that the word may be connected with "weighty;" or perhaps "in heaps;" see p. 236. We cannot speak with much confidence of any of these objects of plunder.

ZNQ zanqi; Chains. Heb. .

nibi-ee-sa iasá ana zanqi birti sa; his
 rebels(?) he carried to chains and bonds.....—Synch. Hist. ii. 3 = 65 II. 36.

Uncertain; line broken and detached from context.

ZŠN 𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶, iz-ḡindá; *Indian-wood* (?).

𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 . . . 𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, hekali . . . iz-ḡindá ana
mšab biluti-ya abni; *palaces of . . . (and) Indian-wood for the seat of my
royalty I built.*—Sen. B. iv. 3.

The name is a mere guess, from the similarity of sound; the blank is filled up
by nearly twenty names of valuable building materials.

ZŠR 𐎶 𐎶𐎵 𐎶𐎶𐎶 𐎶𐎶, iz-ḡirdu; *Willows* (?). See 𐎶𐎶, Talmudic, Fürst.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶
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izdu gimir pulug iz-ḡirdu va sim mada marab imuḥu; *by my command in
plantations they planted all select willow-trees and . . . greatly flourished.*—
42 BM 45 = Sen. B. iv. 37.

All very uncertain. The printed text is faulty, and the several copies differ
considerably.

ZER 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, zæri, zærut; *Enemies*. Heb. 𐎶𐎶.

See pp. 329 and 338.

𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶
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𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, mati saḡute va malki zæri-ya ana
niri-ya lûsaknu; *countries turbulent and kings my enemies to my feet may
they subdue.*—Tig. viii. 32.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
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𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
litat girdi-ya iriutu tamḥari-ya patous aibi zærut
Asur ma Anu va Yav ana šizuti izrukú-ni ina nari-ya va timmeni-ya altur;
*the records(?) of my victories, the triumph of my wars, the subjugation of
enemies hostile to Asur, which Anu and Yav to fullness have bestowed on
me, on my tablets and my platforms I have written.*—Tig. viii. 41.

See note on Irat, p. 378.

ZER 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *zirâte, pl. fem. Hostile.*

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
*liveti-su zirâtî Assur-ki ispar; to the kings of his vicinity hostile to Assyria
he sent.*—Botta 149, 8 = 92.

"Kings" must imply "countries," and would thus take a feminine adjective.

ZP 𐎶𐎵𐎶 𐎶𐎵𐎶, *zapi, var. 𐎶𐎵𐎶 𐎶𐎵𐎶, nabi; the river Zab.*—Fig. vi. 40.

These are varieties in the spelling of the name of this river. See other variations in p. 306.

𐎶𐎵𐎶 𐎶𐎵𐎶, *aspi; Ornamental; rightly.* Heb. 𐤀𐤍𐤏 or 𐤀𐤍𐤏𐤕.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
*ina hari aspi harazi russi rukkut-su
[rukkuša] sitti-sun; with the handsome ornaments of beaten gold, and anklets (?)
of their feet.*—Sen. T. v. 73.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
*šimani unakkîš qati-sun hari aspi
harazi kirî (?) ibbi su sitti-sun amhar; valuable ornaments I cut off from their
hands, the handsome ornaments of gold, the ivory footstools (?) of their feet I
received.*—Sen. T. vi. 3.

𐎶𐎵𐎶 𐎶𐎵𐎶, *iz-pa, iz-su-pa; Sceptre.*

The word is Accadian, meaning "rod of power," in analogy with *iz-pa*, "god of power," the most usual name of Nebo. This explanation of the Accad word, given by Dr. Hincks, is corroborated by the *iz-su-pa* of the Babylonian monuments, in which the "of" is, I think, always expressed. The Assyrian value is shown in the following extract from a bilingual fragment:—

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *harûtu*.—28 II. 60 d.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *tamiš harûti [iz-pa]; holder of the
sceptre.*—Fig. vi. 51.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *nadin harûti va age;
giver of sceptres and crowns.*—Fig. i. 2.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *harûtu va kuššu
[iz-guā] rikim-su; sceptre and throne may they take from him.*—Sen. T. vi. 73.

ZRB

𐤀𐤓 𐤁𐤁 𐤁𐤁 𐤀-𐤁𐤓 𐤁-𐤓𐤓𐤓 𐤀𐤓 𐤀 𐤀𐤓𐤓𐤓
 𐤀𐤓 𐤁- 𐤓𐤓 𐤀𐤓 𐤁-𐤓 𐤁-𐤓 𐤁𐤓 𐤀𐤓𐤓 𐤁 𐤀𐤓𐤓, *as*
am-am va zirpir baú garbu-sa naklis usepis; which bulls and molten figures
tall within it skilfully I caused make [i.e. within which].—E.I.H. vi. 5.

𐤁-𐤓 𐤀𐤓𐤓 𐤀𐤓 𐤁-𐤓𐤓 𐤀𐤓 𐤀𐤓 𐤁-𐤓 𐤀𐤓 𐤓𐤓𐤓 𐤀𐤓
 𐤀𐤓𐤓 𐤀𐤓𐤓 𐤓𐤓𐤓 𐤁-𐤓𐤓 𐤀𐤓𐤓𐤓 𐤓𐤓𐤓 . . . 𐤁𐤓 𐤓𐤓𐤓 𐤁-𐤓𐤓 𐤀𐤓
 𐤀𐤓𐤓𐤓 𐤀𐤓 𐤀-𐤓𐤓𐤓 𐤁-𐤓𐤓𐤓 . . . 𐤀𐤓 𐤁𐤓 𐤁-𐤓𐤓 𐤁-𐤓𐤓𐤓, *zirpir erl*
sa ina kišo bab-bab Bit-Saggatu . . . la uzizu smr mahri . . . eptik; molten
figures of metal, such as in the panels(?) of the gates of Bit-Saggatu . . . a
former king had not erected, . . . I formed.—Nerig. i. 21.

There is much guess-work in all the above examples; I have given so many in the desire to furnish future students with means for arriving at greater certainty.

𐤁 𐤁-𐤓𐤓𐤓 𐤁 𐤁𐤓, *zibardu; Epithet of Sardanapatus.*

𐤁-𐤓𐤓𐤓 𐤁 𐤁𐤓 𐤀𐤓𐤓 𐤀𐤓𐤓 𐤀𐤓, *zibardu kirib zaab.—*
Sard. i. 8.

Dr. Oppert renders this "qui fait la division entre les flots." I do not know his authority; we have 𐤁𐤓 in the sense of forcible action, and 𐤁𐤓 of dividing. I would suggest "a bold leader on the waters."

𐤁 𐤀𐤓𐤓𐤓, *zibis; Burning, ardour.* Heb. 𐤁𐤓𐤓.

𐤀𐤓𐤓𐤓 𐤓𐤓𐤓 𐤁-𐤓𐤓𐤓 𐤀𐤓𐤓𐤓 𐤀𐤓𐤓 𐤀𐤓 𐤁-𐤓𐤓 𐤁-𐤓𐤓
 𐤁-𐤓𐤓 𐤀𐤓𐤓 𐤁-𐤓𐤓𐤓 𐤀𐤓𐤓 𐤁 𐤁-𐤓𐤓𐤓 𐤀𐤓𐤓𐤓 𐤀𐤓 𐤁𐤓 𐤁𐤓𐤓
 𐤀𐤓𐤓𐤓 𐤓𐤓𐤓 𐤁𐤓𐤓𐤓 𐤁-𐤓𐤓𐤓 𐤀𐤓𐤓𐤓 𐤀𐤓 𐤁𐤓𐤓𐤓𐤓, *zir gimir ommandi*
nakiri sinuti zibis yommis alá kima Yav iagum; upon the whole of the
soldiers, rebels and enemies, ardent as the day I rushed, as Yav pours.—
Sen. T. v. 62.

See p. 246; I do not know that this version is better than the one given there; the exact meaning is still uncertain.

𐤁 𐤀𐤓 𐤁𐤓 𐤀𐤓, *iz-urbate; Willow; wicker-work.* Heb. 𐤁𐤓𐤓. Ps. cxxxvii. 2.

𐤁 𐤀𐤓𐤓𐤓 𐤁𐤓 𐤀𐤓 𐤁𐤓 𐤀𐤓 𐤁𐤓𐤓𐤓 𐤀𐤓𐤓𐤓 𐤀𐤓𐤓𐤓 𐤀𐤓𐤓𐤓
 in elappi iz-urbate ana tamti [addi] ittapku; *in ships of willow to the sea they*
proceeded.—New Div. ii. 77.

See Layard's "Nineveh and its Remains," 5th edition, Vol. 2, p. 95, where he describes rafts made of beams bound "with willow twigs." The same Hebrew word occurs in Levit. xiii. 48, 49, rendered in our version "the wool," in obvious allusion to interweaving.

ZRD 𐤆𐤓𐤕, izrat; *Engravings* (f). Syriac ܙܪܕ. Arabic ܙܪܕ.

Timminpu daru daru's zéti sa ultalla litti silit barumme izai-qu izit ma
subú zindu-sa; a foundation, durable its duration for the future, which of old
with writing its engraving was engraved and its strength established.—
Sen. Gr. 36.

I have printed this twice before (pp. 123 & 266). The present version, though still uncertain, cannot be very far from the meaning; it is the second clause of a long account of Nineveh, which city, as Soncenerth informs us half a dozen lines further on, he has improved and augmented. The *temnia* I believe to have been originally the foundation or base of a building, which had frequently inscriptions upon it; the word has been translated by "engraved cylinders," and when, as in the second column of the broken cylinder of Nabopolassar, we find it "sought for to the right and the left, before and behind," it can hardly be the foundation of a palace; but it may be, and I think must be in similar passages, the inscription on the foundation-stone; and probably it might be any inscription whatever placed on the foundation of a building, whether engraved on barrel, slab, prism, or cylinder. I do not know how to render *keremec*. We have the Chaldee ܟܪܡܥ, *verte*, etiam, *sad*, *damazak*; and in Syriac the same root signifies "rotten" or "eaten by worms." The Arabic كريم is a "bore," or "anger;" possibly a tool for engraving.

𐎧 𐎠𐎵 𐎠𐎶𐎶𐎶, izrid; *Scal*; *divining rod*.

Σ (H F) Σ III H F Σ .—44 II. 27 c.

$$\mathbb{E}[(\mathcal{A} - \frac{1}{n} \sum_{i=1}^n \mathcal{A}_i) \mid \mathcal{A}] = \mathcal{A} - \frac{1}{n} \sum_{i=1}^n \mathcal{A}_i \neq 0. \quad 44 \text{ II. 28c}$$

作 品 → III 作 品 → I *—Syl. 374

ZRH זֶרַח אֵל מְשָׁכִים לְעוֹלָם וָעֶד, Zî'raï; Land of Israel, or Jezreel.

Occurs in New Div. II. 92. See p. 25, where the word is erroneously printed **𐄂𐄃**; the two characters are not unfrequently confounded, as observed under No. 102 of the list of Compound Syllables. The character **𐄂𐄃**, numbered 101, has been inadvertently placed there, though its sound is *ur*; it is found properly inserted at No. 32 of the Ordinary Alphabet.

ZRZ 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, Zuruška.—Botta 146, 12 = 48.

A city of Van,       captured and plundered by Sargon.

ZRH                                 

שִׁיטִּי וְאֶשְׁרָא; (to) הָעָם הַדּוֹשֵׁת בְּתוֹכָהּ
 שִׁיטִּי וְאֶשְׁרָא; (to) the people dwelling within it I gave occasion for
 lamentation and waiting.—Bött. 148.6 = 78.

ZRK 𐎶 𐎠𐎵𐎠𐎫𐎠𐎥𐎶, Muski; *the land of the Moschi*.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶
𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, madatu sa Kummūḫi Muski amḫar; *tribute of Comukha*
and Moscha I received.—Sard. i. 74.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, izmkn; *I am great.*—Sard. i. 32.

This is made a verb by Dr. Hincks, but the grammatical relation is contested, though the meaning can hardly be doubtful. There is a variant 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, *maḫku*.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, izri kanul.—E.I.H. iii. 49.

Some ornamental work put up by Nebuchadnezzar, in connection with the Bit-Zida of Borsippa; some water-work probably. See 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, *ankr kanul*, in line 71.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, nrkarina, or likkarina.—Tig. vii. 17.

Some unknown tree enumerated among others brought from foreign lands to be planted in Assyria.

ZRL 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, kulli, kullat; *All*. See under letter K.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, Zirkhalaki; *Zerghul*.—Botta 36, 6.

The ruins of this town (Oppert reads Zari) are still remaining, eastward of Hys on the Euphrates. It is identified with 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, because of its place in the enumeration of towns which is found on the inscriptions of Sargon; Botta 152, 5 = 137. Dr. Oppert assumes Zori as the ancient name.

ZRM 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶; see *Kullat*; *All*.—Sard. i. 15; iii. 128. Esar vi. 46.

ZRN 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, iz-erul.—Sen. T. vi. 42, 47. Neb. Ynn. 64. Sen. B. iv. 5.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, iz-erul.—Botta 152, 16, 19 = 160, 163.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, iz erinu, *n.*—Sard. i. 87.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, iz-erinu.—E.I.H. ix. 10. N. Gr. ii. 19, 22; iii. 36.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, iz erini.—Obel. 30, 140.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶, iz-erina.—Tig. vii. 17.

𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶 𐎶𐎠𐎵𐎠𐎫𐎠𐎥𐎶.—E.I.H. iii. 21, 27; vi. 8, &c.

I believe all these forms denote the same tree, which is "jane" or "cedar." It was brought for building purposes by the Assyrian monarchs from Mount

ZRR 𐎶𐎵𐎠𐎧𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧, 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 (𐎶𐎵𐎠𐎧),
 zirreti, ziriti, zirrat; *Treasures*. Heb. זָרָה, "pursue."

𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 𐎶𐎵𐎠𐎧𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧, ḥammami sa arba' iddú zirrete [v. zirretu].—
 Sarg. 9.

𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 𐎶𐎵𐎠𐎧𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧, ḥammami sa arba' iddú zirreti [v. zirretu].—
 Botta 167, 14. [Revers des Plaques.]

The same passage in Botta 143, 2-14 with 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧, *iddú* for *iddi*.
 Dr. Oppert has translated the passage in Sarg. 9 "J'ai exigé d'elles [des terres] les symboles de soumission dans les quatre éléments;" and the other passage with *iddi*, in nearly the same terms. Mr. Ménant's version is "J'ai fait voir les symboles de ma domination dans les quatre régions." Both translators give the same interlineary version in Latin—in elements quatuor dispersivi symbola dominationis." Some confusion has arisen from the change of person: *iddi*, "he scattered," and *iddi*, "I scattered;" the fact being that the king in one inscription says "I scattered," in the others that he is the king who "has scattered." I would propose "I have [or who has] scattered treasures in the four regions;" i.e. everywhere.

𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧, ziriti kala nisi qatú-n umallú; *treasures of all people my hand have filled*.—Nab. Br. Cyl. iii. 26.

𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧, zirrat-sina [zirrašina] ana gati-ya umallú;
their treasures to my hand they have filled.—Hammurabi i. 14.

𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧, zirritte; *Seed, lineage*. Heb. זָרָה.

𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 ana kisuti va zirritti-en ana manmaz Bit-harris mat-satra ana daris l'iqqura;
the stability of his power to his legions and his lineage, for the exaltation of Bit-harris of the eastern land, for ever may they proclaim.—Fig. i. 25.

𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧 𐎶𐎵𐎠𐎧
 va zirritti-ya kiribta tabta l'ikrubuni; *to my children and lineage gracious union may they unite*.—Fig. viii. 34.

ZRS 𐤆 𐤌 𐤏𐤍𐤏 𐤀. Zariu.—Sh. Phal. iii. 46, 47.

Name of two petty kings of the Nairi.

𐤏 𐤏𐤍 𐤏𐤍𐤏 𐤏𐤍, iz-ersi. See under *Is-erni*, in p. 379.

ZRT 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, mustabri; *sharp-clawed, or fierce, or beautiful*.

This word, used as an epithet of birds, has a variant 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 in the long Sardaspalus inscription, showing the sound to be *mustabri*; as the root may be either 𐤏𐤍𐤏, "a claw," 𐤏𐤍𐤏, "to tear," or 𐤏𐤍𐤏, "beauty;" there is a choice of three values, either of which will be an epithet suitable to "the birds of heaven;" 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 occurs without a variant in Tig. vi. 83, and Br. Obel. i. 31, always as an epithet of birds.

𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, sudn kima zigip rû anbar sequanâdi u iẓẓuri [h̄n] shame
mustabri-su kirib-su la iharu; *the mountain like a sharp stake of iron stood up(?)*, and its fierce birds of heaven to it had not reached.—Sard. i. 40.

𐤏 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, zarati; *Dignity, elevation*. See 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, ziri.

See under *Is-haresa*, in p. 343.

𐤏 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, zarati; *Cornice, top*. Heb. 𐤏𐤍.

𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, zarati kibri sa dur dall sa kima ẓatû la uṭṭasû in
kupri va agurri usopia; *the strong cornices of the high wall which like*
....., *I did not neglect, with cement and brick I caused make*.—
Neb. Gr. i. 49. Uncertain.

Zarati is made 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 in Bellino's fac-simile, but the mistake is obvious. For the expression rendered by "cement and brick," see p. 60.

𐤏 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, iz-ruti; *Throne*.

𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
tanati iz-ruti-ya ina libbi alṭur; *my tablets I made; the laws of my throne*
upon them I wrote.—Sard. i. 89.

ZRT

I translate "throne," comparing *is-ruti* with 𐤀𐤓𐤕𐤕, *is-rwi*, a variant of 𐤀𐤓𐤕𐤕, in Sard. I. 41; see 4611.52a. I would also compare the following line, from Tig. vii. 111, where *ruti* without the determinative must surely have the same meaning:—

𐤀𐤓𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 [v. 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕]
𐤕𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕, *ina ruti-sunu ġirto unesib-sunuti*;
in their lofty thrones I seated them.

𐤀𐤓𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕, 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕, *ġirti, ġirta*; *Lofty, high, tall.*

𐤀𐤓𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕, *ina rukub-taġazi-ya ġirti ġapinat ġahiri ina uqqam*
libbi-ya artakab; *in my lofty chariot of war, the sweeper of enemies, in the*
vengeance of my heart, I drove.—Sen. T. v. 56.

𐤀𐤓𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕, *iz-bunani ina*
kibiti-sunu ġirti ana munab sarruti-ya abni; *statues in their high dignity at*
the seat of my royalty I made.—Botta 33, 56.

𐤕𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕, *bilut-ka ġirti suribma-mma buluḫti*
iluti-ka subaš ina libbi-ya surkū; *may thy great power be exalted*; *in the*
worship of thy divinity may it subaš [be caused to be]; *in my heart may it*
continue.—E.I.H. i. 69.

Suribma-mma is an irregular form.

𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
[v. 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕] 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕, *Ninib va Sida galli-sunu [izkni] izzute va hamat-suna(?)*
ġirta ana idi biluti-ya isruku; *Ninib and Sinu their valiant servants and*
their tall bows (?) (see p. 311) for the defence of my dominion have granted.—
Tig. vi. 59.

See also Tig. vii. 111. Botta 57, 36. E.I.H. i. 35; ii. 6.

ZSR

𐤀𐤓 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 izzar mahhu tamul Hamani gimur hibisti Hatti palag endi kuli-sun kirib su
 harrusu ma abtani itata's; a large plantation like those of Mount Amanus,
 the whole desirable, the choice of Syria, the hills all of them in it were culti-
 vated, and I built its walls.—Botta 37, 39.

A little hazardous here and there, but compare Sen.Gr. 58 and the following passage from Emar Haddon :-

𐤀𐤓 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕, iz-sar mah tamul Hamanū sa kala sim-mada u iz-mada harrusu
 itā-ma emid; a large plantation like those of Mount Amanus (is) which all
 plants and trees (were) cultivated, its walls I raised.—Emar vi. 14.

𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕, surman, sing. surmini, plur.
 Cedars, cypress, fir.

Castell gives us "abies, cypressus, cedrus" as equivalents of the Chaldean 𐤓𐤕𐤕, *sturbis*, which is sufficiently near in sound to *surman*. The plural form *surmini* shows the pronunciation; it occurs in E.L.H. ix. 6, 10, where we find the statement that it was employed in building Nebuchadnezzar's palace, "which was completed in fifteen days" (see viii. 64). The singular occurs very frequently; see Sen.Gr. 57; Emar v. 15, 38; Botta 122, 14=158, &c. In Emar v. 19 it is said to be brought from Taurus and Lebanon. I think I have generally made it box-wood, from Schaaf, Leyden, 1686.

𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕, garzilli.—Botta 151, 24=132.

Dr. Oppert doubtfully suggests some ornament; it is followed by "golden," and I have not found it elsewhere.

ZSS 𐤀𐤓 𐤓𐤕𐤕 𐤓𐤕𐤕, 𐤓𐤕𐤕 𐤓𐤕𐤕, Throne.—46 II. 51a.

These two words are equated in the extract cited, and by implication with 𐤓𐤕𐤕 𐤓𐤕𐤕 and 𐤓𐤕𐤕 𐤓𐤕𐤕, *kyndi*, all signify "throne."

* This very curious statement coincides with a passage from Berossus, quoted by Jnepus in his little treatise against Apion, i. § 19. I quote Whiston's translation—"However, as prodigiously large and magnificent as it was, it was finished in fifteen days."

H H

Characters arranged under letter H.

𐎶𐎵, *ha*.

𐎶𐎵, *hi*, sometimes *ii*.

𐎶𐎵𐎶, 𐎶𐎵𐎶, *hu*.

𐎶𐎵𐎶𐎵, *ah*, *ih*, *uh*.

𐎶𐎵𐎶, *uh*. Not found in the more ancient monuments.

𐎶𐎵, *hai*.

𐎶𐎵𐎶𐎵, *hul*.

𐎶𐎵𐎶, *har*, sometimes *mur*.

𐎶𐎵𐎶𐎵, *hub*.

𐎶𐎵, *ah*, "an enemy;" or "side." See pp. 24 and 306-7-8.

𐎶𐎵𐎶𐎵 } *ah*, "a brother." When used phonetically 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶 } is pronounced *ah* and 𐎶𐎵𐎶 *uzur*; I have not
𐎶𐎵 } found 𐎶𐎵𐎶 used phonetically.

H 𐎶𐎵, *ha*; *Fish*, Accad. In Assyrian *Nun*. Arabic نون.


𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *nni* [*ha*] *n* izzuri [*hu*]; *fishes and birds*.—
Botta 154, 1 = 169.

𐎶𐎵. 𐎶𐎵 𐎶𐎵, *ha* = *nnnn*.—7 II. 25 d.
























It appears from the following line out of a trilingual list that some sort of stone was named from a fish:—

𐎶𐎵𐎶 𐎶𐎵. 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶.—40 II. 18 c.

The first word is clearly Accadian, and the second Assyrian. I think this is usual in the trilingual lists. I have no opinion about the third.

H  hi; *Knee*, Accad. In Assyrian *Birku*. See p. 121.

The following is from a list of Accadian and Assyrian phrases:—

 .                       —16 II.30 b.

The Accad reads *hi-ne ana dudu na*, word for word "knee my up made-go I."

The Assyrian *allaks birku-na*, "I made-move my knees." *Birku* is the dual.

HAA 𐤇𐤍 𐤍 𐤍 𐤍, *hairu*; a *Husband*.

From the information of Sir H. Rawlinson, who has found the word connected with 𐤇𐤍 𐤍 𐤍, *hairu*, in a vocabulary.

HB

𐤇𐤍 𐤍 𐤍 . 𐤍 . 𐤍 𐤍 𐤍 𐤍.—Syl. 343.

I only learn from this that 𐤍 may be pronounced *hah*. In the inscriptions of Bavian, l. 28 or 29, there is a stone named 𐤇𐤍 𐤍 𐤍 or 𐤇𐤍 𐤍 𐤍, with several others, relating to some water-works erected near a river; but the inscription is too much mutilated to allow of accurate translation.

𐤇

𐤇𐤍 𐤍 𐤍 . 𐤍 𐤍 𐤍 𐤍 . 𐤇𐤍 𐤍 𐤍 𐤍.—Syl. 725.

I understand from Sir H. Rawlinson that he finds *hah* meaning the "left hand;" 𐤇𐤍 𐤍 𐤍, *hah*, would be 𐤇, "the hand." *hah* is repeated seven times in the Syllabarium, from No. 722 to 728, and one of the equivalents (No. 724) is 𐤇𐤍 𐤍 𐤍, *hah*, "the right hand;" the Accadian equivalents are all gone. Our own "left," and the Italian *manca* for the "left hand," both point to "defect;" and the Heb. 𐤇𐤍, "to hide," and 𐤇𐤍, "dabt," contain a like notion. See the following:—

𐤇𐤍 (𐤇𐤍) 𐤍 𐤍 𐤍 𐤍 𐤇𐤍 𐤇𐤍 𐤍 𐤍 𐤇𐤍
𐤇𐤍 𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍
𐤇𐤍 𐤇𐤍 𐤇𐤍 [v. 𐤇𐤍 𐤇𐤍], *kepáni sa kirib Muzur upakidu abu*
banú-a ana dáki habáte; rulers whom in Egypt the father begetting me had
appointed for the punishment of defaulters.—Assur b. p. i. 58.

𐤇

𐤇𐤍 𐤇𐤍, *tib*. See under 𐤇.

𐤇

𐤇𐤍 𐤇𐤍, *hibi*; *Something deficient*. Heb. 𐤇𐤍 or 𐤇𐤍.

Often found on the bilingual slabs where something is omitted. This occurs half-a-dozen times in some sheets. See Sh 16 in K.S., Vol. II.

𐤇𐤍 𐤇𐤍 𐤇𐤍 . 𐤇𐤍 . 𐤇𐤍 𐤇𐤍.—Syl. 340.

HBD 𐤇𐤍 𐤇𐤍, *hi-bit*; *Temple, or shrine*. [*Kneel and house, Accad.*]

𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍
𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍
𐤇𐤍 𐤇𐤍 𐤇𐤍 𐤇𐤍, *hi-bit Bīllat Sin n Gulanu Hea-mannu Yav tig*
rabu shame irṣiti lú addi; a temple for Beltis, Sin, and Gulanu, . . . Yar,
great ruler of heaven and earth, I founded.—Sard. ii. 135.

HBL 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, —𐎶𐎵𐎶, ḥubullu, ḥubulli; *Valley, coast*. Heb. חֻבּוּל

𐎶𐎵𐎶 𐎶𐎵𐎶. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶.—12 II. 35 a.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 —𐎶𐎵𐎶.—12 II. 39 a.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 —
40 II. 49 d.

I have not found these words in any text, but they are good Semitic (see Zeph. ii. 6). The forms 𐎶𐎵𐎶 𐎶𐎵𐎶, given in Sh. 12 as Accadian, are used frequently in all inscriptions, from Tiglath-pileser downwards; and they have, I think, a Semitic root. The word in Sh. 40 denotes some stone, probably named from the locality of its origin.

HBL 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, Ḥibiltiel—Sard. iii. 30.

Name of a chief or governor of a city in the country of Lake (𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶) on the upper part of the Euphrates. Dr. Oppert reads the name *Khisiti-el*.

HBN 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, Habini.—Sard. iii. 55, 65; Obel. 67. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶.
Hapini.—New Div. i. 35.

Habinn, a petty king of the city of Tel-Absai, near Arbela (see p. 10), who was compelled to pay tribute by Tiglath-pileser and by Sardanapalus. As the dates of the respective notices differ by nearly twenty-five years, the tributaries were probably father and son. The name of Habinn on the obelisk is damaged.

HBR 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, Habur; *the River Khabur*.—Tig. vi. 71. Sard. i. 77; iii. 3, 31.

There were more rivers than one of the same name, but the river mentioned by Sardanapalus must have been that one which falls into the Euphrates at Carchemish.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, Tel-ḥibiri.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 ina eli Tel-ḥibiri sa er Humut igabbu-sū-ni er epus er Kar-Assur
sum-on [mu-su] abbi; upon Tel-ḥibiri which they call it Humut, a city I
built, (and) Kar-Assur its name I called.—Tig. jun. 10.

It would appear from this line that the lengthening of the u in an indirect or subjunctive clause [p. 222] might be transferred from the verb to the enclitic pronoun. I do not remember to have seen any other instance of this; it is in fact superfluous, the suffix *ni* sufficiently indicating the indirect state of the verb. See an *amē'im-amenē*, in Sard. i. 104, and an *aplu-sin-ni*, in Sard. iii. 133. The usage was somewhat lax generally.

HBS 𐎶𐎵𐎴 . 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴.—Obel. 161, 162. Hubuská.

𐎶𐎵𐎴 . 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴.—Obel. 146, 18 = 54. New Div. i. 20;
ii. 64. Hubuskia.

𐎶𐎵𐎴 . 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴.—Obel. 44. 13 BM 8. Sard. ii. 80.

The first two of these forms obviously denote the same place, and a comparison of the passages, so far at least as relates to the obelisk and bulls, renders it highly probable that the third form is equivalent to the others. We have *Hubuskai* in Sh. Ph. ii. 57, and 𐎶𐎵𐎴 instead of 𐎶𐎵𐎴 in Obel. 177 and Sard. i. 57. The place must be on the north-east of Nineveh, among the mountains near the lake Van. It might be rash perhaps to suggest any resemblance between *Hubuskai* and the *Fasurak* of the Modern Armenians; but some phonetic manipulation [*r-u-s*] might be allowable, and the places certainly approximate.

𐎶𐎵𐎴 . 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴. Hubusana.

𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴
𐎶𐎵𐎴 𐎶𐎵𐎴 (𐎶𐎵𐎴) 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴
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𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 (𐎶𐎵𐎴) 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴, *Tenspá*
Gimirni gab mandu na nar-su ráqu ina irgiti [kiti] Hubusana adi gimir
unmani-su ura(x)iba ina tigulti [aku]; Tenspá, a Cimmerian, a soldier
fugitive, whose place was far off in the land of Khubusana, with all his
followers I brought into servitude.—Eass ii. 8.

𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴, *hipisti; Select; trodden down,*
layers(?). Heb. 𐎶𐎵𐎴. Arabic 𐎶𐎵𐎴, (*con*)culcavit, Golius.

𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴
𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴
𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴
untriza; gold, silver, metal precious, stones selected from Mount Amanus
(its excellent) I arranged.—Botta 38, 51.

PI is again used for *pili* in line 69. *PI-su*, "its excellent," which comes in so awkwardly here, points to the excellent selected stone from Mount Amanus. I am inclined to believe that when a writer by inadvertence had left out a word, he inserted it as soon as he discovered his error. See under *Hutu*. p. 448.

𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴 𐎶𐎵𐎴, *hipisti*
opiri [isi] dunu-sun addi; their large layers of earth I laid down.—
Botta 152, 16 = 160.

Somewhat doubtful. See p. 253.

HDD 𐤅 𐤓 𐤅 𐤔-𐤓 𐤓 𐤓 𐤓 𐤓-𐤓 𐤓 𐤓 𐤓 𐤓-𐤓 𐤓 𐤓 𐤓
 -𐤓 𐤓 𐤓 𐤓 𐤓-𐤓 𐤓 𐤓 𐤓-𐤓 𐤓 𐤓 𐤓-𐤓 𐤓 𐤓 𐤓, *sa sariqi sa*
sariq sarani bil-biti siri-manu nbattiq; of the officers of the king's officer, rebels,
their limbs I cut off.—Sard. i. 92. Uncertain.

See also Sard. i. 82, 85. Obel. 153. Botta 145, 23—25.

𐤓 𐤓 𐤓 𐤓, *hittu; Evil, sin.*

𐤓 𐤓 𐤓 𐤓-𐤓 𐤓 𐤓 𐤓-𐤓 𐤓 𐤓 𐤓 𐤓 𐤓 𐤓 𐤓 𐤓
 𐤓 𐤓 𐤓 𐤓-𐤓 𐤓 𐤓 𐤓 𐤓 𐤓 𐤓 𐤓 𐤓 𐤓 𐤓, *sakkanaku rubut sa hittu usabû*
aduk; the priests (?) (and) the chiefs who evil had done [caused to be] I slew.—
 Sen. T. iii. 2.

𐤓
 𐤓
 𐤓, *qitute-suna sa hittu va*
qullûtû la lû kabtu nir biluti-ya emil-pannti; the common people of them,
who sin and wickedness had not in a great degree, the yoke of my power I
placed upon them.—Eoar ii. 19.

I am not sure that we should not punctuate differently, and translate the last clause "heavy the yoke of my power I placed upon them."

𐤓 𐤓 𐤓 𐤓, *hîti; Sins.*

𐤓
 𐤓, *izbat airi-ya*
hîti-su la mina abuq ma aviasur mat-qu; he received my yoke, his sins
unnumbered I excused, and I left his country.—Botta 146, 15 = 51.

Aviasur is an unusual form, but it appears to be admissible. I think the last clause may be understood "I left him in possession of his country."

𐤓 𐤓 𐤓 𐤓, *hîti; Sinners.*

𐤓
 𐤓
 𐤓, *qitute-suna la bane*
hîti va qullûtû sa ara la ihsû ussur-sun aklî; their common people
not being sinners or revilers, who occurred (?) were not, I declared their recti-
tude.—Sen. T. iii. 6.

HZB 𐎶 𐎠 𐎠𐎫 𐎶𐎵 𐎠𐎫 𐎡𐎴 𐎡𐎴 𐎶 𐎶 𐎶𐎵𐎵 𐎶 𐎶 𐎶𐎵
𐎶𐎵 𐎠𐎫 𐎶𐎵 𐎶 𐎶𐎵 𐎠𐎫 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
lamāti ibti kalitti igiā summuḫu ana er ya Babel-ki ana maḫri-sa uerib;
works of the mountain, clay of the sea, beautiful things many, a combination
of pleasure, to my city of Babylon, into his presence I have introduced [made
pass].—E.I.H. ii. 34.

Works of the mountain, perhaps "works of the mines." Dr. Oppert reads "minéraux." I have read igiā as for igiā, but very doubtfully. I think all the rest probable. See p. 181. Compare the following:—

𐎶 𐎠 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
amḫur; *works of the mine, clay of the sea, within it I have received.*—
Neb. Gr. iii. 22.

𐎶 𐎶 𐎶𐎵 𐎠𐎫 𐎠𐎫 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
(v. 𐎶 𐎶 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
maṭi kali-sina kima
ḫaṣḫati udaqḫiq; *the countries all of them like clay I trod down.*—
Botta 167, 13. [Revers des Plaques, Menant.]

𐎶 𐎶𐎵 𐎶 𐎠𐎫 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
ḡiḫarti-su kima ḫaṣḫati udaqḫiq; *Bit-Silani, the whole of it, like clay I trod*
down.—17 BM 8.

HZZ 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Ḫamzu, Ḫamzi.—New Div. ii. 11.
Sard. iii. 71. 43 BM 29.



A city of Syria. Dr. Oppert renders it Gama.




HZN 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Ḫaznel; *Ḫazel,*
king of Syria. Heb. חזנל.

𐎶 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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naḥr Purrat ebir Ḫam'el
na Syria(?) ana taḫaṣi iṭḫā; *the river Euphrates I crossed, Ḫazel of Syria to*
battle came.—Obel. 97. [Qy. 𐎶𐎵𐎵, Dam-su = Damascus.]



H2N  I  I  I  I. arka Hazael simtu ubil-su; afterwards Hazael fate took him.—Esr. iii. 19.

See also Obel. 97; Assur h.p. viii. 9.




 I  I, hazannu, hazanni.—2 Mich. i. 22; 3 Mich. iii. 10.

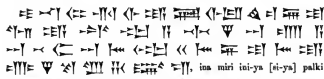

Inserted in enumerations of classes of persons, some of whom are officials, as  and , while others seem to be distinguished by physical qualities, as *ablu* and *anwadu* [see p. 176]; in Assur h.p. vi. 116, we have the *kippai* and the *hazanni* "of cities," both with the determinative .

 I  I, huzanni; Arms (*brachia*). Heb. . Arab. .

 I  I, ina nimzari kabtuti huzanni-sunu uparrih; with heavy loads their arms I broke.—Sen. T. vi. 4.

Not very sure; the Hebrew means rather the bosom than the arm; the Arabic rather the upper part of the body. I think we might read "with heavy loads their hearts, courage, or spirits, I broke."

H28  I  I, higgat; Scrutiny, search; attention. Ethiop. , *haga*, to investigate.

 I  I, ina miri ini-ya [si-ya] palki va higgat uxi-ya [pi-ya] palkati aa Hea Bilat ili oli sarrani abi-ya neateru haggigi; with the perception of my open eyes, and the scrutiny of my open ears, which Hea(?) and the Lady of the Gods upon the kings my fathers have caused to turn back with attention.—Botta 167, 20. [Revers des Plaques, Ménant.]

This passage, taken with those which follow in the inscription, informs us that Sargon, "with eyes and ears which the gods had directed towards his royal ancestors," had resolved to build a city and call it Dūr-Sargina. The following extract, from a longer document, says precisely the same thing, but at much greater length. The additions made in this last extract are mostly unintelligible to me; I have very recently examined the original cylinder, and made some changes in a

HL <𐎶-𐎶-𐎶>, Accadian; *Evil, hostile*.

This word occurs frequently in the bilingual slabs, and is rendered in Assyrian by <𐎶-𐎶>. See the following extracts, taken from many of the same kind:—

𐎶-𐎶 𐎶-𐎶 <𐎶-𐎶-𐎶> . 𐎶-𐎶 <𐎶-𐎶> 𐎶-𐎶.—17 II. 1 a. *Hostile gods*.

𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 <𐎶-𐎶-𐎶> . 𐎶-𐎶 𐎶-𐎶 <𐎶-𐎶> 𐎶-𐎶.—17 II. 4 a. *Hostile genies*.

𐎶-𐎶 𐎶-𐎶 <𐎶-𐎶-𐎶> . 𐎶-𐎶 𐎶-𐎶 <𐎶-𐎶> 𐎶-𐎶.—18 II. 42 c. *Evil spirits*.

In the same slab we have <𐎶-𐎶-𐎶> 𐎶-𐎶 as an adjective, with words denoting parts of the body:—

𐎶-𐎶 𐎶-𐎶 <𐎶-𐎶-𐎶> 𐎶-𐎶. 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶, pan limnuti; *bad face*.—17 II. 31 a.

<𐎶-𐎶-𐎶> 𐎶-𐎶. 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶, inu limuttû; *bad eye*.—17 II. 31 a.

𐎶-𐎶 <𐎶-𐎶-𐎶> 𐎶-𐎶. 𐎶-𐎶 <𐎶-𐎶> 𐎶-𐎶, pû limnu; *sore mouth*.—17 II. 32 a.

𐎶-𐎶 <𐎶-𐎶-𐎶> 𐎶-𐎶. 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶, lisan limuttû; *sore tongue*.—17 II. 32 a.

I do not know why the Assyrian word varies; the reason for the plural termination does not seem very clear. *Lim* being one of the sounds of <𐎶-𐎶>, the word <𐎶-𐎶> is pronounced *limnu* rather than *snu*, in order to retain the analogy with the forms in which the pronunciation is undoubtedly *limnu*. The Hebrew שֵׁן would otherwise be a good authority for *snu*.

I may remark here that the Accadian *hul* appears to be connected etymologically with the Semitic 𐤏𐤋 more nearly than the corresponding Assyrian *limnu* with any other Semitic root known to me. And this is not the only instance; the Accadian 𐎶-𐎶 (*er*), "a city," is exactly the Hebrew עִיר, whereas the *sis*, which always represents it in the Assyrian column of the bilingual tablets, has no Semitic analogous root known to me. See p. 31.

𐎶 <𐎶-𐎶-𐎶> 𐎶-𐎶, huli; *Armies, troops*. Heb. 𐤏𐤋.

𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 <𐎶-𐎶-𐎶> 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶, itpura iti huli nisi seb libbi Suanna; *were broken down the hands, the troops, and the people, dwelling within Suanna* [*Babylon*].—BL St. i. 10.

I consider *itpura* a passive of *par*, Heb. פָּרַע. *Suanna* appears to have been the same as *Isurur-bel*; see the following extract:—

𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶. 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 𐎶-𐎶 <𐎶-𐎶>, Isurur-bel = Dûru Suanna-ki.—50 II. 25 a.

HLA 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵, Halua.—Sard. i. 60.

A city of Gûkhi, occupied by Sardanapalus in the first year of his reign.

𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵, Hulai.—Sard. i. 102, 107, 108, 110.

A rebel chief of a province in Armenia, captured and slayed by Sardanapalus, in his chief city Kînahu.

HLB 𐎶𐎵𐎶 𐎶𐎵𐎶, halip; *Protector*.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (𐎶𐎵) 𐎶𐎵𐎶, halip naharrati; *protector of the timid*.—Sarg. 7. Botta 36, 9. 33 BM 3.

Doubtful; in all cases it is an epithet of Sargon. *Halip* is the participle of a verb, signifying "to cover," as shown by varying with *ishaa*. I have not found it in another Semitic language. *Naharrat* certainly means "fear" sometimes, but it varies with *anaharrat* (Sard. ii. 119).

𐎶 𐎶𐎵𐎶 𐎶𐎵 . 𐎶𐎵𐎶 𐎶𐎵𐎶—29 IL 33 d.

𐎶𐎵𐎶 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶—48 IL 35 d.

𐎶 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶.—Bab-hilibu.—Neb. Gr. i. 31. E.I.H. ii. 51.

Name of one of the gates of Babylon; the last letter is ambiguous to both monuments, but I think it most like 𐎶𐎵𐎶.

𐎶 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶, Halbuda.—Sen. T. iii. 67.

A city in the mountains of *Nipur*, attacked and plundered in Sennacherib's fifth expedition. This *Nipur* is clearly not the place now called *Niger*.

𐎶 𐎶𐎵 . 𐎶𐎵𐎶 𐎶𐎵𐎶, Hilbuu.—Neb. Gr. i. 23.

A province mentioned with half-a-dozen others, all unknown to me; perhaps Helbon 𐎶𐎵𐎶 of Esak, xxvii. 18, now Aleppo.

HLD 𐎶𐎵 . 𐎶𐎵𐎶 𐎶𐎵, Haldia.—Botta 148, 4, 5 = 76, 77.

An Armenian god, mentioned in connection with 𐎶𐎵𐎶 𐎶𐎵𐎶, which might be read *Bagmator*, very much like the Zend *Bag-mat-daa*. *Haldia* occurs frequently on the Van inscriptions of Schulz.

HLZ 𐎶𐎵 𐎶𐎵𐎶, halzanai. See under HLZ.

HLM 𐎶 . 𐎠 𐎶𐎶𐎶 𐎶𐎶, Hilma.—Sen. T. iv. 27. Neb. Yun. 20.

A province on the borders of Elam.

𐎶𐎶 . 𐎠 𐎶𐎶𐎶 𐎠𐎶𐎶, Hilimmu.—Botta 145, 8 = 20. Tig. jun. 13.

This city, mentioned among places on the borders of Elam, is probably the same as Hilmu, notwithstanding the change of the determinative.

𐎶 𐎠𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶, -𐎶-, ahlami, -me; *Strong men*. Heb. אֲחִי.

𐎶 𐎶𐎶𐎶𐎶 𐎠𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 (𐎶𐎶𐎶) 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, ana lib
ahlami-ya Armaya nikrut Asur bil-ya lu allik; in the midst of my strong
men, (against) the Arameans, enemies of Asur my lord, I went.—Tig. v. 46.

Uncertain.

𐎶 𐎶𐎶 . 𐎶𐎶 𐎶𐎶𐎶, Halman.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, in niribi sa Simegi in ris sad Halman urida; by the
pass of Simegi on the top of Mount Halman, I descended.—Obel 190.

The above is Dr. Hincks's version, nearly the same as the following of Dr. Oppert:—"Ja descendia vers les districts de Simai vers la naissance du Mont Halvan." Simegi has the determinative 𐎶𐎶 in l. 24. This is the case of the Nimrud Obelisk, and the descent is from the country of the Nemri. I have left the determinative 𐎶𐎶 in the heading because I think it not unlikely that, not a mountain, but a province or city was intended; perhaps the same as the following city, near the upper course of the Euphrates, named in the more recently found monolith of Salmanser:—

𐎶 𐎶𐎶𐎶 . 𐎶𐎶 𐎶𐎶, Halman.—New Div. ii. 87.

HLN 𐎶𐎶𐎶 . 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, v. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, Hulun.—Sard. i. 59.

A city in the country of Gihki.

𐎶 𐎶𐎶𐎶𐎶 . 𐎠 𐎶𐎶𐎶 𐎶𐎶𐎶, 𐎠 𐎶𐎶𐎶 𐎶𐎶𐎶, Bit-hilani, -hilanni.
Heb. יָדָה, "a jewel."

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
Hatti sa ina lian Martu Bit-hilani isaggu-su usepisa; Bit-appati, like a Syrian
temple, which in the language of the west [Phœnicia], Bit-hilani they call it,
I caused build.—Botta 16^{ter} 107. See more in p. 115.

HMM 𐎶 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵.—Syl. 268. *Light or heat*; perhaps both.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ḥamua'i; *Heat*. Heb. חמא.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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maših murus Amatte sa maak Ḥabī'di ḥamua'i iḡrubu unabaiš; *the extirpator*
of the root of Hamath, who the skin of Ḥabī'di with heat had burned
entirely.—Sarg. 25.

It is stated in Botta 145, 23=25 that Ḥabī'di of Hamath (called there laulādi) was flayed [*mašak-ša akā*; "his skin I cut off"]. This will justify the drift of my translation, but I cannot vouch for its entire accuracy; *iḡrubu unabaiš* occurs in a passage of Botta 151, 22=130, where the reading is "the waters of his rivers with the corpse of his soldiers *iḡrubu unabaiš*;" *iḡrubu* is here the direct plural, and not the indirect singular, as in Sarg. 25. Dr. Hincks (Arioch, p. 10) renders the verb "reddened"—"they reddened the waters." This would do for "reddening the skin" also. We have in Tig. iv. 20 *pagri qarad-šunu ḥiribā kima nabaiš lā arab*, where this might do, by supplying a preposition before *pagri*, but better by reading *arab*, "I stewed," Heb. ארב; and the same in Sard. ii. 18, 56, 111, and in N. Dir. ii. 73, 78. *Nabaiš* or *kima nabaiš* I have rendered "entirely." Dr. Hincks has suggested "like a slaughter house," and Dr. Oppert "comme un tronc d'arbre;" but these are not everywhere applicable, and Dr. Oppert himself writes "comme des feuilles," in Tig. iv. 20. Casteln gives us "shake out (a cloth)" for the Chaldean ארב, which would point to something like what I have written.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ḥammami, ḥammami. Arab. حمم.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ḥammami sa
arba'.—Sarg. 9.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ḥammami sa
arba'.—Botta 167, 14.

The meaning is clearly the four regions. Casteln renders the Arabic word "circulus regionis," but I do not find this in Golius. See a note in p. 383.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Ḥammurabi.—R.I. Pl. 4, Nu. XV. i. 6; ii. 1.
Ḥaum. i. 1, 17.

A king of the ancient Assyrian dynasty, whose reign may be placed in the 16th century B.C. The earliest inscription in the Assyrian language yet found is one of this monarch. I have no doubt that the mesopotamian name in Heb. Br. i. 1, ii. 4 is Ḥammurabi, as read by Mr. Talbot.

HMR 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 (𐎶) 𐎶, Hamranu.—Botta 143, 6 18.
Sen. Gr. 16. Sen. T. i. 43.

𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵- 𐎶𐎵 𐎶𐎵, Hamarani.—Tig. jun. 5.

Dr. Oppert translates this by *Haaran*, which is a probable meaning. We have a city *Hamranu* in Sen. T. iv. 59.

𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Huvarizma.—Beh. 6.

𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Huvarizma'.—No. 6, N.R. 12.

Persian 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Uvārazmīya, at Behistun;

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Uvārazmīsh, at Naksh-e Rostam.

The province of Khwarizm.

HMS 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, hamisserat; *Fifteen*. Heb. 𐤇𐤍𐤱𐤍𐤱𐤍𐤱𐤍.

I have placed this word here, thinking it likely that it was intended to be 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵. See Syl. 139. The following extracts from bilingual lists contain direct evidence of the numerical value of some words connected with "five":—

𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, hamā; *Fifty*.—62 II. 45 d. Heb. 𐤇𐤍𐤱𐤍.

𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, hamisserat; *Fifteen*.—62 II. 49 d.

𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, hamisti; *Five*.—62 II. 51 d. Heb. 𐤇𐤍𐤱𐤍.

In almost all cases the numeral was expressed by figures instead of words, as in the following extracts; the sound *hami* is conjectural:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina hamisi pal-ya; *in my fifth year*.—Obel. 52.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina hamisi garri-ya; *in my fifth expedition*.—Assur b. p. iii. 83.

HMT 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Hamtai; *Hamath*.—Sard. i. 75. See *Hamata*, p. 436.

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵, Hamut.—Tig. jun. 10. 17 BM 6.

Name of a place where Tiglath-pileser built a city, which he called Kar-Assur. See *Tel-hibiri*, p. 402, where I have quoted from Tig. jun. 10 the passage referring to *Hamut*. In the bull (17 BM 6) we have 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *kugamut*, printed instead of 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *igubtu-ku-mi*. It is just possible that this may be some Accadian form unknown to me; but I am rather inclined to believe it an error of the copyist; the other part of the clause is correct. In the city which I have called *Tel-hibiri*, 𐎶𐎵 𐎶𐎵 𐎶𐎵, is written 𐎶𐎵 𐎶𐎵 𐎶𐎵, *kuwri*, on the bull, which occurs as a variant of *Hamut*, under *Bil-hamut*, p. 431.

HR -|<| -||<|, ħuri [pagri]; *Dead bodies.*

-|<| -||<| I E|| E E -| E||< <|< |< |< || E||, pagri-
sun ina gaisi alip; *their bodies in the dust I rolled.*—Sen. T. i. 58.

E|| -|<| -||<| I <|| -| E E E|| E|| || <|< -||<| E,
pagri-sunu ann iḡitāto arzip; *their corpses to heaps I built.*—Sard. i. 109.

|| -| E|| E|| E|| -||<| I <|| I <| -|<| -||<|
E|| E|| -| <| I <|| E|| E|| E||, ana suḡub napsate-
sunn [si-suna] pagri ummanate-sunn adnais; *for the saving of their lives, the
bodies of the soldiers they trampled on.*—Sen. T. vi. 18.

We have here a variant E|| (which is, I believe, E||), the same
in B. 41, where we have also E||; in Sard. i. 29 E||, *pagri*, the
Heb. ^{פגרי} in li. 55, a doubtful E||, and li. 114, an equally dubious E||.
I do not remember seeing either of these two elsewhere. It is probable that *pag*
may have been one value of -|<|.

¶ Δ -||<|, ħiri; *Tempest; violence.* Heb. ^{חרי}.

The Hebrew equivalent, usually translated “heat,” signifies always the heat of
anger, or earnest application. I would avoid the term in speaking of the month
of December with its snow.

E||<| <| Δ -||<| -|| <| -| E|| <
E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E||
E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E||
<|<| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E||
<|<| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E||
magabā madā usznina znnu-sa [a ili] znnu va salgu nahli nadhu saddi
adura; *a month and day of tempest greatly aggravated came on, and a copious
storm poured forth its rain; [there was] rain and snow, torrents were raging;
the mountains I avoided.*—Sen. T. iv. 75.

I have ventured in this passage more, perhaps, than I can fully justify; but I
insert here an extract from the Nebi Yanus Inscription, l. 42, narrating the same occur-
rence in more moderate words, which will show that I have given the meaning:—

E||<| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E||
E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E||
E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E|| E||
kuzzu dannu iksuda-mma magabā la xizā illik ma salgu nahalli nadhu sadi
adura; *in the month of Thebet [December] a violent storm approached, and a
rain incessant went on, and snow and torrents raged, the mountains I avoided.*

HRB 𐤀 𐤁- 𐤁𐤍, ḥigallu; *Fertility*. Arab. ^٥خجل.

𐤏 𐤁-𐤍𐤍 𐤁 𐤍𐤍 𐤁-𐤍𐤍 𐤍𐤍 𐤁𐤍 𐤁 𐤁- 𐤁𐤍
𐤏 𐤍𐤍 𐤁𐤍 𐤏 𐤏, nuḥsu duḥdu va ḥigallu ina mati-en l'akiunu;
prosperity, gladness and fertility in his land may they establish.—Mouol. 53.

See *Higab*, p. 404, the equivalent of 𐤁𐤍-𐤁𐤍, "canal;" we might perhaps understand "irrigation," but the Arabic *ḥaḡl* is rendered "fertis abundans" in the lexicons.

𐤍 𐤏-𐤍 𐤏-𐤍𐤍 𐤁𐤍 𐤏𐤍, 𐤏-𐤍 𐤍𐤍𐤍 𐤏, ḥuribtu, n. ḥuribte, obl. *The Desert*. Heb. ^{דבר}דבר.

𐤍𐤍 𐤏𐤍 𐤏-𐤍 𐤍𐤍 𐤁 𐤍𐤍 𐤁𐤍 𐤏𐤍 𐤏𐤍𐤍 𐤍 𐤁 𐤏𐤍 𐤏𐤍
𐤍𐤍 𐤏𐤍 𐤏𐤍 𐤏-𐤍 𐤏-𐤍𐤍 𐤁𐤍 𐤏𐤍 𐤍𐤍 𐤏𐤍𐤍 𐤍 𐤏𐤍
𐤏-𐤍 𐤍𐤍 𐤍𐤍𐤍 𐤏-𐤍𐤍 . . . 𐤁 𐤁 𐤍𐤍, istu Kalḥi atnūšir nahr
Ḥalḥal etebir ḥuribtu aḡabta ana Šūri . . . akṭirib; *from Calah I departed,*
the river Tigris I crossed, the desert I took, to Šur . . . I approached.—
Sard. iii. 28.

Ḥuribtu occurs in l. 26, a difficult passage which has not been satisfactorily read. See p. 228, and under *Ḥatani*, p. 438.

𐤏 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 . . . 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
4 buḥal ami daunute sutorate ina ḥuribte . . . ina izban-ya daunute sukat
anbar va mulmulli-ya kabtute unpiata-sunu usakti; *four full-grown powerful*
very large reems in the desert . . . with my strong arrows, pointed with iron,
and my heavy maces, their life I extinguished.—Tig. vi. 63.

𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍𐤍, ḥaripta, adv. *In defiance*. Heb. ^{דבר}דבר, "to defy."

𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
ḥaripta ina kirib tūhari l'utemih; *two essses [120] of their chariots in defiance*
in the midst of the battle I held.—Tig. iv. 95.

HRZ 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵, Harzunu.—Sen. T. v. 32.

One of many tribes which advanced with Umman-Manan, king of Elam, to support Suteh, the Chaldean usurper, in the unsuccessful revolt of Babylonian against Assyria.

HRH 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Hiriha, -i.—Tig. iv. 13, 20.

A mountainous country, apparently in the north-east. *Qy. Cilicia. See App'e, p. 416.*

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Harhar, Harhara.

Name of a city and province of Armenia, "somewhere near Holwan," according to Dr. Hincks (Alphabet, p. 356), but placed at Van by Sir H. Rawlinson. It is generally used with the determinative of city, but in Obel. 121 and 1 Pal. 6 it has 𐎶𐎵; in Sarg. 30 it has no determinative, only the suffix *hi*. Sargon (Bot. 147, 3=63) gave it the name of Kar-Sargina. Harhar frequently occurs in the Armenian inscriptions of Scholz, but Dr. Hincks believed that it meant only a chief city or citadel, and was never a proper name. See Sen. T. ii. 28; Obel. 125, where it is 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵; Botta 147, 1=61, &c.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, harhari.—Sen. B. iv. 31 = 42 BM 38.

Some articles of ornament, made of copper; perhaps a plural of *har*, p. 428-9.

HRT 𐎶𐎵 𐎶𐎵 𐎶𐎵, harutu; *Scripte.* See 𐎶𐎵 𐎶𐎵, p. 367.

HRL 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵, Harilu.—Botta 16^{bis} 72; 145, 6 = 18. Tig. jun. 5.

Name of a tribe mentioned in an enumeration of countries and people under the rule of Assyria, from Media to Cyprus, from the mountains bordering on the Caspian to the confines of Egypt. From its place in the list, Harilu should be in the desert region east of the Jordan.

HRM 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵, Hirimu.—Sard. ii. 130; iii. 124. St. 10.

A city in the south country. (In iii. 24 𐎶𐎵 is printed instead of 𐎶𐎵.) It may have been the Hirimnu of p. 414, which I have there doubtfully assigned to the north.

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵𐎵), Harmaqi.—Sard. i. 55. New Div. i. 17.

Mentioned with *Harjai* or *Harjand*, in p. 445.

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Harmes-andai.—Sh. Ph. iii. 46. Name of a city of Nairi.

HRN 𐤠𐤫 𐤂𐤌 𐤔𐤕𐤕, -𐤔𐤕, ḥaranû, -na; *Road, path*. See *Harranu*, p. 451.

𐤠𐤫 𐤂𐤌 𐤔𐤕 𐤂𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌, ḥarana
isartû tapaqid-an; *the path of justice thou hast prescribed to him*.—E.I.H. i. 60.

𐤠𐤫 𐤂𐤌 𐤔𐤕𐤕 𐤔𐤕 𐤕𐤌 𐤠𐤕 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌
𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌, ḥaranû namraza
urub zumanî ertedde; *roads impracticable, paths of the desert, I made*
passable.—E.I.H. i. 21.

I have hazarded two translations, in pp. 226 and 353; the present is, I think,
better than either; I deduce *ertedde* from a root *radad*, "to tread," like the Heb. 𐤕𐤕
with the facilitative *t*, "to make trodden."

𐤠𐤕 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌, Hiranu.—Sard. iii. 97.

None of a strong city of Adum, a province of Nairi. I do not know whether
the *Hirinu* of Tig. jnn. 5 with the determinative 𐤕𐤌 is the same, but I
rather think it is not.

𐤠𐤕 (𐤕𐤌) 𐤕𐤌 𐤕𐤌 𐤕𐤌 (𐤕𐤌) (v. 𐤕𐤌), Ḥarniski, Harnizqi; *War-*
horses.

𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 (v. 𐤕𐤌) 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌
𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌
𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌
ḥarnizki rabi aben mamat tib [hib] mati-su ana Nineveh-ki er biluti-ya
issu-nu-mma nannassiqu niri-ya; *steeds large (and) lapis lazuli, valuables of*
their [his] country, to Nineveh, the city of my power, they brought, and kissed
my feet.—Ezar iv. 26.

𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌
𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌
𐤕𐤌 𐤕𐤌 𐤕𐤌 𐤕𐤌, assu ḥarnizki-ya patasse ana niri va paqadu sallat
nakiri kabittu . . . ; *as to my war-horses trained to the yoke, and the droves,*
the abundant plunder of enemies . . . —Neb. Ynn 66.

See also Sen. T. v. 80; vi. 55. *Ezar* vi. 46. In all these cases *ḥarnizki* occurs
without the determinative; in fact, I do not remember the determinative anywhere
but in *Ezar* iv. 26; the reason may have been that it indicated a beast of burden,
and that it would usually be considered inappropriate to a war-horse.

HRS <

𐎧𐎠𐎧𐎡𐎹𐎡𐎹, Haruṣa; a City of Muzur.

𐎶𐎵 𐎲𐎠𐏀 𐎲𐎠𐏀 𐎺𐎠 𐎺𐎠 𐎼𐎹𐎶𐎵 𐎲𐎠𐏀 𐎲𐎠𐏀 𐎲𐎠𐏀 𐎶𐎵
𐎲𐎠𐏀 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎤𐎴𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎲𐎠𐏀
𐎶𐎵𐎶𐎵 𐎶𐎵 𐎼𐎹𐎶𐎵 𐎺𐎠 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵 𐎤𐎴𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵, son kased Muzri Asur biln umahra-ai ma birti
Elamuni Tala va Harusa lu abgat; to the capture of Muzur Assur the lord
urged me, and into Elamun, Tala, and Harusa I took (my way).—Fig. v. 69.

The Muzur of this passage is obviously not Egypt, but a country towards the north or north-east. In l. 73 the Qumani come to the assistance of Muzur. In l. 91 Harusa is again mentioned as being opposite Muzur.

 ḥarṣanis, ḥarsanis; *Skillfully, thoroughly, like a workman.* Heb. חרש.

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

itāti dnr Babel-ki gnu taḥazi-su usaqi ma
erki Babel-ki udannia ḫurraṇu; the buttresses of the wall of Babylon, its defence
of war, I raised, and the citadel (?) of Babylon I strengthened thoroughly.—
E.T.H. ix. 44.

See also E.I.H. viii, 2, 63, and 32 I, No. 6, 1, 5. The explanation appears certain, though the difference of the sibilants would seem to make it doubtful; but such distinctions were less strictly observed in recent monuments. The following quotation from the more ancient inscription of Sennacherib, in Vol. I of R.L., Pl. 7, F, l. 17, has the correct form:—

ᐃᓂᑦ ᐱ-ᐅᐱ ᐱ-ᐱᐱ ᐅᐱᐱ ᐱ ᐅᐱᐱ ᐱ ᐅᐱᐱ
ᐅᐱᐱ ᐱ ᐅᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱ, dur va malpā naklis usopis ma uzakir
paranais; wall and outwork artistically I caused to be made and completed
thoroughly.

HRR 𐤁𐤏𐤍 𐤍𐤏𐤍, 𐤁𐤏𐤍 𐤏𐤏𐤍, *harra, s. harri, pl. Hollows*. Heb. 𐤇𐤏.

𐤏𐤏𐤍 𐤍𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍
𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 (𐤏𐤏𐤍) 𐤏𐤏𐤍 𐤏𐤏𐤍 (v. 𐤏𐤏𐤍 𐤏𐤏𐤍), *pitate-sunu harra*
nadbaku sa sade lu akul; their common people (in) the tangled(?) hollows of
the mountains I consumed.—Sard. ii. 18; in l. 37 without variant.

The same line occurs in Sard. i. 53, with the variants 𐤏𐤏𐤍 𐤏𐤏𐤍 and 𐤏𐤏𐤍 𐤏𐤏𐤍;
we have thus 𐤏𐤏𐤍 𐤏𐤏𐤍, 𐤏𐤏𐤍 𐤏𐤏𐤍, 𐤏𐤏𐤍 𐤏𐤏𐤍 and 𐤏𐤏𐤍 𐤏𐤏𐤍, all having
the same meaning, which cannot but be read also, "I consumed." See Sir Henry
Rawlinson's note to Journ. R.A.S., 1864, p. 315.

𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍
𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 (v. 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍), *pagri-sunu*
harra nadabaku sa sade umali (v. umalli); (with) their bodies the tangled(?)
hollows of the mountains I filled.—Sard. ii. 114.

On the recently-found monolith of Sardianapolis, ii. 33, we have this line repeated
with 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍, *harrari*.

𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍
𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍, *pagri quradi-sunu*
harri va bamfite sa radi l'usardi; the bodies of their soldiers (in) the hollows
and tops of the hills I threw down.—Tig. iii. 55. See also Tig. i. 59; iii. 26, &c.

The omission of prepositions may seem strange, but it is common in Hebrew;
see in Genesis only, "I have gotten a man (from) the Lord," (v. 1; "the woman was
taken (into) Pharaoh's house," xli. 15; "I will give money (for) the field," xxiii. 16;
born (in the) house and bought (with) money, xvii. 12; &c., &c.

𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍
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harri nahalli nathu andi mele marzuti ina iguza natandih asar ana iguza
rusuqu ina niri-ya nataphhit; hollows, streams, crags of mountains, fierce
torrents, in a palanquin I passed over; a place for the palanquin impracti-
cable, on my feet I overcame.—Sen. T. iii. 75.

Iguza [iguza], usually translated "throne," is here certainly the *iguza nimedi*,
or "palanquin," which is written in full at i. 36, and again in iv. 8; for this I am
indebted to Mr. Tallbot. See p. 318.

HRR

I 𐎠𐎢𐎡𐎢 𐎠𐎢. 𐎠𐎢𐎡𐎢.—Syl. 183.

𐎠𐎢𐎡𐎢. 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢.—12 II. 35 a.

Hebulla, the Hebrew חֲבֻלָּה, would imply "region, coast" (see Dent. iii. 4; Zeph. ii. 5, 6, 7).

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢. 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢.—40 II. 49 d.

¶ In the following passage *harra* is clearly identical with *hāris* (see Bavian 11, p. 448):—

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
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 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
Ninā matī-a ina aggullati anbar usattir ma uszir nahr harra; from the border of Kisir to the vicinity of Nineveh my country, in pipes(?) of iron I brought and confined the canal [dug-river].—42 BM 42—Sen. B. iv. 34. See also Sen. Gr. 60, and p. 174.

¶ 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *ahralik*.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
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 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
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zālā sarruti-ya epus ma liti Assur bilt-ya [bini] oli-su asūr ina Isirti er sarruti-su ulmid ahralik; an image of my majesty I made, and the laws(?) of Assur my lord upon it I wrote, in Isirtu his royal city I set it up, for the future.—Botta 146, 17 = 53.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
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rahbi harīzu's usrappis ahralik yomi; one hundred . . . great cubits its digging I widened for after days.—R.L., Vol. 1, Sh. 7, F, l. 18.

We have again *ahralik yomi* in Sarg. 44, but the passage is utterly unintelligible to me. I have been inclined to translate *ahralik* "hereafter," and when followed by *yomi*, "for after days;" the meaning in any case being "for future use or ornament." Dr. Oppert proposes "en plusieurs exemplaires," but that version appears hardly admissible with *yomi*.

HRRD 𐎠𐎢𐎡𐎢. 𐎠𐎢𐎡𐎢. *Harrit*.—Sard. iii. 2.

Name of a river in Mesopotamia. Dr. Oppert calls it *Khermia*. I am not sure that the meaning is not a dog river, i.e. "a canal." See *Haris*, p. 448.

HRRK 𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍. ḥarrakute; *window* (?). Chald. ܚܪܟܬ.

I should like to read "the Arachodana" here; the determinative clearly indicates a gentile name, and we have a notice of conquests in the remote east at the beginning of col. iv.; I think, too, the names in L. 13 are Persian. We should have to translate "the glory which he had acquired over the Arachodians."

𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
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𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
bil-ya sa ina mati nakrâte ilubusu ina nis(?) ḥarrakute eqiqa kirib-sa; *the
glory of Assur my lord, which in hostile lands he had put on (acquired), on
the windows(?) I sculptured in it.*—Ezar vi. 13.

HRRN 𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍.
ḥarran, c. ḥarranu, n. -na, ac. -ni, -nat, pl. *Road, path, &c.*

I find no analogous root in any other Semitic language, but the following extracts prove the value:—

𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍.—38 II. 22b.

𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍. 𐤍𐤏𐤍 „ 23b.

𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍. 𐤍𐤏𐤍 𐤍𐤏𐤍 „ 24b. *Uršu, "path."*

𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍. 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 „ 25b. *Daragu, "road."*

𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍. 𐤍𐤏𐤍 𐤍𐤏𐤍 „ 26b. *Metegu, "passage."*

𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
ana aḥ-annā nsebirā ma nnaḥbata ḥarran Assur-ki; *to the other side I made
cross over, and take the road to Assyria.*—Sen. T. iv. 32.

𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
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nparrir buḥar-su; *the roads of his land I laid open, and I broke up his
plans.*—Sen. T. iv. 42.

𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
𐤀𐤃𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍, ntir ma ana Assur-ki aḥbata ḥarrana; *I turned back,
and to Assyria I took the road.*—Neb. Yan. 44.

HSB 𐎶 𐎧𐎺𐎠, ḥiṣab; *Clay*. See *Hiṣbi*, pp. 412, 413.

HSD 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠, Ḥasatritti.—Beh. 43, 92; Det. Ius. E.
Xathrites, a name assumed by the Median rebel Phraortes; in the Persian copy
we have 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠, *Khasatriti*.

HSH 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠, ḥuṣaḥḥa; *Want (famine)*.
Chal. 𐎶 𐎧𐎺𐎠.

𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
Yav ḡuṣqa buḡuta ḥuṣaḥḥa paḡri ana matti-su l'addi; *may the
god Yav privation of food (and) want (and) dead bodies scatter over his
lands*.—Fig. viii. 85.

This is much better than the version in p. 72. I had overlooked the god
Yav in l. 83.

𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
Assur bil rabu . . . ḡuṣqa buḡuta va
uibbel va ḥuṣaḥḥa ana matti-su l'idû; *may Assur the great lord
privation of food and destruction and want scatter over his lands*.—Mouss. 95.

𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠, ḥiṣaḥti; *Wants, requisitions, deficiencies*.

𐎶 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
ana ḥiṣaḥti hekal-ya marḡis paḡis ana Nineveh-ki usaldidû-ni; *who [marblee]
from within the forests, place of their production, for the requisition of my palace,
through rugged and desolate paths, to Nineveh (they) brought me*.—Esr. v. 24.

𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠 𐎶 𐎧𐎺𐎠
ana ḥiṣaḥti hekal-ya ana Nineveh-ki
abtiq; *which for the wants of my palaces of Nineveh I had fashioned*.—
Neb. Yun. 78. See also 41 BM 48.

HTR 𐎶𐎵 . 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , *hutarû, sing. hutarâte, pl.*
A Rod. Heb. חֲטָרִי

From the first and second epigraphs on the Nimrud Obelisk; followed by
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , *as su par.* I would suggest "sceptres from the king's hand."

HTT 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , &c. See pp. 410, 411.

WORDS WHICH MAY NOT BE READILY FOUND.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , *hamiserat, Fifty*; p. 432.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , *Halakku, Cilicia*; p. 443.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , *hapiši, Attention*; p. 414.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 , *hin, a Cabin*; p. 435.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , *aho, a Side*; p. 398.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , *Ahhe*; p. 416.

𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , *ahut, Brotherhood*; p. 411.

𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 , *City of Ur*; p. 398.

𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 , *another form of the same*; p. 398.

TB

𐤆 𐤓 𐤓𐤓 𐤓 𐤓𐤓 < 𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓
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𐤓 𐤓𐤓 𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓𐤓
n ekil [alib] namrazi taba ina rukbi-ya (ru) marza ina niri-ya lu etetik;
the mountains (were) steep and the plains rugged; the good in my chariots
and the rough on my feet I passed.—Tig. ii. 71. See also iv. 66.

𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓 𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 (𐤓 𐤓) 𐤓𐤓𐤓 𐤓𐤓
𐤓𐤓𐤓 (𐤓𐤓) 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓, kisali tabbat
iz-erini [r. -nu] bisi (?) tabbat kiṭiti iz-erini; *handsome altars of cedar,*
... handsome, cups of cedar.—Sard. i. 87.

¶ Tabbis, *adv.* Well.

𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓 𐤓𐤓𐤓 𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓𐤓 𐤓 𐤓
𐤓 𐤓𐤓, patin usocera-mma nabibba tabbis; *a water-course I led through*
and covered it up well.—Ezar vi. 21.

𐤓𐤓𐤓 𐤓𐤓 and 𐤓𐤓 𐤓𐤓, *tabis*, are both found in the first
extract from the inscription of Tiglath-pileser, p. 462.

¶ Tib; *Goods*, in the sense of chattels.

𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓
𐤓 I 𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓
𐤓𐤓 𐤓𐤓 𐤓𐤓, ḥarnizqi rabbi abn zamat tib mati-su ana Nineveh-ki er
biluti-ya issunū; *large war-horses (and) lapis lazuli, the goods of his country,*
to Nineveh, the city of my power, they brought.—Ezar iv. 26.

I do not think *tib* is always taken in this sense. If I read properly the
following extract, of which I am in some doubt, *tib* must be synonymous with
sub—

𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓
𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓
𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓, irsā tih libbi nltn kirib Nannmaki innaltn-mma
iḫata niri sarruti-ya; *he petitioned the goodness of my heart; from within*
Elam he fled, and accepted the yoke of my kingdom.—Assur b.p. vii. 73.

See pp. 213, 214, where I have given a number of extracts containing words of
this root written with 𐤓𐤓 *ds*.

I ,

Characters arranged under letter I.

𐎠𐎹, I, sometimes **nit**, or better **nahid**; more recent forms 𐎠𐎺, 𐎠𐎺𐎠.

𐎠𐎺𐎠𐎹, **ya**; more recent forms 𐎠𐎺𐎠𐎹, 𐎠𐎺𐎠𐎹.

I 𐎠𐎹, **nahid**; *August, glorious*. Arab. ^{أشهر} **ahid**.

Compare the name of Nebonahid, "Nebonidus," which is variously written 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹, 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹, and 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹, in the several bricks of that king copied in Rawlinson's *Inscriptions*, Vol. I, 8b. 68; also in Nebonid. ii. 19, in the same sheet. The form 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹, Nebu-imdek (Nebonid. i. 1), is Accadian:—*in* glory, *dek*=having; corresponding with the Assyrian **nahid**, "glorious." The 𐎠𐎹, which Dr. Oppert reads *nadi*, *nadati*, and *nahid*, to lines 34, 124, and 141 of his copy of the inscription of Sargon, I am inclined to consider as merely the genitive case-ending of the adjectives *rubbi* and *surramni*.

𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹, **-ya**; *My*.

𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹
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bili-a alquqat gurdi-ya in garbi-sa astur; the deeds(?) of Assur my lord
and the narrative of my victories upon it I wrote.—Obel. 72.

See the same tale told in N. Div. ii. 60, where we have 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹. See p. 3.

𐎠𐎺𐎠𐎹 . 𐎠𐎺𐎠𐎹, **El-Ya**; *the God Ya*.

𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹
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as ina El-Ya bili-ya aksudn ina eli altur; a tablet(?) of copper I made,
captured from the countries which, through the god Ya my lord, I had taken;
. . . . upon it I wrote.—Tig. vi. 16.

The translators of 1857 all made **El-Ya** a proper name. I have been inclined to render it "my god," as Dr. Oppert has done in his "*Chaldée et Assyrie*," Versailles, 1865.

IAT 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵
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 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, yāti Assurbanipal sar sit(?) elu resu mudinnū biusta
 kappi Assur uvassir-anni ina ana Abiyateh ispur; as for me, Assur-
 banipal, king, prince noble, chief mighty, the produce of the hands of Assur, he
 foretook me, and to Abigatch he sent.—Assar b. p. vii. 106.

𐎶𐎵𐎶𐎵 (𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
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 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, yati Nabonahid sar Babel-ki ina hitu iluti-ka rabiti
 sugil-anni; as for me, Nabonidus, king of Babylon, under the mantle of thy
 great divinity preserve me.—Nabon. ii. 19.

A similar clause in Nab. Brak. Cyl. i. 24, but damaged.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
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 ina pale-a kini ina buluhti sa Istar Agane-ki bilat-ya biri apre; now I,
 Nabonidus, king of Babylon, in my time fixed, in reverence of Istar of
 Agane, my lady, pits I opened.—Nab. Br. Cyl. ii. 45.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
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 ana pale sari mahri yati asur-su laberi
 usheho ma malak mie-su kima labirimma ana itē Bit-Saggatu ustetesir; in
 the times of the former king I restored its old place, and the
 course of its waters, as of old, to the margin of Bit-Saggatu I directed.—
 Nerig. ii. 3.

The bit omitted is mutilated; the word *ustetesir* is anomalous in its repetition
 of the servile *t*, but this occurs also in i. 19: in other inscriptions I find *usteser*

IAT 𐎶𐎵𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
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palaha ili mudu optik; now, a place of sacrifice and worship of the gods,
large, I built.—Nerig. i. 25.

𐎶𐎵𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
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pal-su restá naram lib-su Imgur Bel va Nimitti-Bel dur rab-rab sa Babel-ki
usaklil; now I, his eldest son, exalting his heart, Imgur-Bel and Nimitti-Bel,
the great walls of Babylon, have completed.—E.I.H. v. 21.

Since writing the above I learn from Mr. G. Smith that he has found *itti yati*,
“he told me,” on a slab. The following word, *yatima*, is in favour of Mr. Talbot’s
rendering.

𐎶𐎵𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 yatima; *Me here*. See a note
in the Additions, p. xii.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
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with me may he write like me here.—Tig. viii. 60.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
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ma kinal buus lu-niqu akki [palki] itti musare siir sum-ka sukun; *thou,*
like me here, the lines of the writing of my name placing, and the altar
cleaning, (and) victims sacrificing, with the lines of the writing of thy name
do thou place.—Esar vi. 66.

This seems all clear enough, though I am doubtful about the grammatical forms
which I have translated as participles. See a parallel passage in Assur b.p. x. 105,
where the word I have transliterated *akin* is made 𐎶𐎶𐎶 𐎶𐎶𐎶 with variant
𐎶𐎶𐎶 𐎶𐎶𐎶. I think *yatima* is always preceded by *kima*.

IGG 𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶, *Igigi*.

In p. 22, under the word *Asinaki* or *Anunnaki*, I referred to this place for any further information about the *Igigi* and *Anunnaki*; but I can do no more than set down a few extracts, which appear to show that *Anu* and *Marduk* were considered to be the rulers of these supernatural beings; I think the *Igigi* were also named the "great divine chiefs," 𐎶𐎵𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵 —

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵, *Anu sar Igigi va Anunnaki; Anu, king of Igigi and Anunnaki.*—Obel. 2.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵𐎵,
Anu sar El-nani rabbi n Anunnaki; Anu, king of the great divine chiefs and Anunnaki.—New Div. i. 2.

These two lines are exactly parallel; line 10 of the obelisk, now mutilated, appears to have been identical with the last.

𐎶𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵 𐎶𐎵𐎵, *Marduk sa Igigi va 𐎶𐎵𐎵 Anunnaki;*
Merodach . . . of Igigi and Anunnaki.—E.I.H. iv. 10.

This extract compared with the first would lead to the inference that 𐎶𐎵𐎶 was sounded like 𐎶𐎵𐎶; a variant in Sard. I. 99, made something in this way, 𐎶𐎵𐎶𐎶𐎶𐎶, would show that 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 may have been pronounced *Igil*. See note in p. 135.

IGD 𐎶𐎵𐎵𐎵 . 𐎶𐎵𐎵𐎵 . 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶.—Syl. 592.

Igidûu, which explains the monogram "and," may be read *igûd âûu*, "it joins phrases;" see the Chaldees 𐎶𐎵𐎵, "to join," and 𐎶𐎵𐎵, "to call out;" a word from the latter root occurs once in Hebrew 𐎶𐎵𐎵𐎵, "she called out," Judges v. 28. In like manner *gigûrî*, "gathering," or "joining" [p. 179], explains the same conjunction in Syl. 591. See the Hebrew 𐎶𐎵 in Ps. cxl. 2.

IGŠ 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶
igîšâ, ac. igîšî, igîšû, gen. Rîches. Qy. Heb. 𐎶𐎵𐎶𐎶

A noun ending with a long vowel in all cases but those which receive an additional syllable. See also *Durû* in p. 266.

𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶, *igîšâ unmuha; riches and gladness.*—E.I.H. ii. 37.

Better than "combination of pleasure," doubtfully suggested in p. 413.

IG§

𐤀𐤓𐤁𐤁 𐤏𐤍𐤁𐤏𐤍𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤓𐤏𐤍 𐤁𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍, maḥar billat siḥg lu igiḥē kali-sina kīratī; *receiver*
of tributes, pouring in the riches of all countries.—New Div. i. 7.

Compare with the above the following parallel passage from 12BM33: both extracts are unsatisfactory, and the first is mutilated; but a collation of the two may, perhaps, make the meaning clearer. I give my version as uncertain, but it cannot be far wrong. In the transliteration I have put the doubtful syllables in italics. All the three extracts in this page are epithets of the royal promulgators of the respective inscriptions:—

𐤀𐤓𐤁𐤁 𐤏𐤍𐤁𐤏𐤍𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
maḥar billat siḥg sa kali sina kīratī.

𐤀𐤓𐤁𐤁 𐤏𐤍𐤁𐤏𐤍𐤏𐤍 𐤏𐤍𐤓𐤏𐤍 𐤁𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍, maḥir billat va igiḥī sa kalit kīratī; *receiver of*
tribute and riches from all countries.—Sh. Ph. i. 38.

IGR

𐤁𐤏𐤍 𐤁𐤏𐤍, 𐤁𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, 𐤁𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, 𐤁𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
īgar, c. īgaru, n. īgari, īgarate, *pl. Body of a Building, Structure, mound.*
Chald. 𐤒𐤍;

In the translations I have used the rather unsuitable word "structure" because I do not know any single word which could express the mere body of a building as distinguished from its purpose as a palace, temple, fortress, &c.

𐤁𐤏𐤍 𐤓𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍, bit-qu inn īgar limiti Bit-Zida
namris epus; *his temple, on the mound near Bit-Zida, beautifully I made.*—
E.I.H. iv. 64.

𐤁𐤏𐤍 𐤏𐤍𐤏𐤍 𐤁𐤏𐤍 𐤓𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤓𐤏𐤍 𐤁𐤏𐤍 𐤏𐤍𐤏𐤍 𐤓𐤏𐤍 𐤓𐤏𐤍, sa bekali [bit-rab] sāti
istabbila bab-bah sa īgaru-sa; *of that palace the gates of its structure were*
broken down.—E.I.H. vii. 57.

𐤁𐤏𐤍 𐤏𐤍𐤏𐤍 𐤁𐤏𐤍 𐤓𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤁𐤏𐤍 𐤏𐤍𐤏𐤍 𐤁𐤏𐤍 𐤓𐤏𐤍 𐤁𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
𐤏𐤍𐤏𐤍 𐤓𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
yommu īgaru-sunu īgab ma īgari-sunu aggar ussi-sunn opti; *in old days their*
structure was rent, and their structures I threw down, their foundations I
opened.—Nab. Br. Cyl. iii. 29, 30.

IGR

𐤀𐤂 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
igaru-sa qubbutu atke ma supul mie aksud mihirat mie isid-ša usarsid ;
its body broken up I collected, and a depth of water I obtained ; facing the
water its foundation I laid down.—Nerig. ii. 23.

This passage relates to an old palace in ruins standing by an artificial pond.

𐤀𐤂 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
its structures like the sparkling of rising stars I embellished.—Tig. vii. 99.

𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
ina igari-su.—15 II. 36 a.

In this extract *bît liban*, "house of brick," clearly defines one meaning of *igaru*.

𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕.—38 II. 19 b.

It seems from this that *bît igaru* would be a "wooden house."

𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
igartê elappl.—62 II. 63 d.

Here we have the body of a ship, "the hull."

ID

𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
idî, idat, pl. idati, gen. Forces.

See p. 209 for the grammatical forms of *id*; the form *idat* was forgotten.

𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
ana idat biluti-a ; when largely he had added his unequivocal service
[or weapons] to the forces of my government, &c.—Sard. i. 41.

𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕 𐤀𐤓𐤏𐤕
ana Sin mudammik idati-ya bit
isîr-rabi bit-šn ina babi an-ki epus ; to the moon-god, strengthener of my
hands, the house of alabaster(?), his house, in the gates of I made.—
E.I.H. iv. 26.

ID

In the following quotation I think 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 should be read *idîn-i*, "my hands," for *idîn-ge*, as in *idîn-i*, "my daughter," *ab-i*, "my father," and several other instances:—

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *bubbir umman-ka dikâ killat-ka ana Babel-ki ti'nma idân-i*
xiz ma tumuta gab attâ; select thy army, strike thy tent, "to Babylon" give
command, my forces strengthen, and . . . O warrior thou.—Sen. T. v. 24.

I fear this may be considered altogether too bold; *ti'nma* may be justified by 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, "command," in p. 428; I understand the meaning to be "*let the word of command be 'to Babylon.'*" I can make nothing of *tumuta*. The 𐎠𐎡𐎢𐎣 of 𐎠𐎡𐎢𐎣 is left out in the plate, but it is clear on the cylinder.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *idat erani-sunu; the walls*
of their cities.—Tig. l. 81; iv. 92.

In this case and in some others I would read "walls," though I believe it is merely the same word used metaphorically—"the defences."

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *Yakin; Father of Merodach-baladan.*

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *Marduk-bel-adanna vel Yakin sar Kaldi; Merodach-*
baladan, son of Yakin, king of Caldea.—Botta 151, 14(2) = 122.

Compare the following, where *Yakin* is written phonetically:—

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *Marduk-bal-adanna pal Yakini sar tamti; Merodach-baladan, son*
of Yakin, king of the sea.—Tig. jun. 26.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *Bit-Yakin.*—Botta 148, 10 = 22; 18^{ter} 85.
Neb. Yun. 22.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
Bit-Yakin sa kisad marrati; Bit-Yakin, which is near the sea [Persian Gulf].

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *Bit-Yakini*, in Tig. jun. 3.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *Dur-Yakin.*—Botta 151, 24(12) = 132; 152, 2 = 134.
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *Dur-Yakin.*—Botta 37, 31.

A fortified city of *Merodach-baladan*, captured and burned by *Sargina*.

ID 𐎠𐎡𐎢 . 𐎠𐎡 𐎠𐎡𐎢 𐎢 𐎢, Idai; a City of Zamua.

𐎠𐎡𐎢 𐎢𐎡 𐎠𐎡 𐎡 𐎠𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢𐎢 𐎢 𐎠𐎡𐎢
𐎠𐎡𐎢 𐎠𐎡 𐎠𐎡𐎢 𐎢 𐎢 𐎢 𐎠𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢, erani sa
Nigdiara er Idai Nigdima aksud; the cities of Nigdiara and Idai of Nigdima
I captured.—Obel. 51.

The construction is awkward, but justified by the notice of the same occurrences in the more recently found monolith of Shalmaneser. On the obelisk it is placed in the monarch's fourth year; on the monolith in the third:—

𐎠𐎡𐎢 𐎢𐎡 𐎠𐎡 𐎡 𐎢𐎡𐎢𐎢 𐎠𐎢𐎢 𐎢𐎢 𐎢𐎡𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢
𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢, erani su Nigdimu Nigdiara aktirib; the cities of Nigdimu
(and) Nigdiara I occupied.—New Div. ii. 76.

IDB 𐎠𐎢 . 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢𐎢, Yatburi; a country on the border of Elam.

𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢
𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢, eli Yatburi sa ite
Numma-ki usmraru galli-ya; over Yatburi of the borders of Elam I made
my servants inspectors [I made them see].—Botta 153, 6 = 150. See
Botta 16^{ter} 78; 37, 20; 145, 8 = 20.

IDG 𐎠𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢, Idiglat; the Tigris. See p. 128.

𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 . 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢.—50 II. 7b.

𐎢𐎢 𐎠𐎢𐎢𐎢 . 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 Yadaqu.—Sen. T. i. 41. Sen. Gr. 15.

One of many tribes attacked and plundered by Sennacherib, in his first campaign, on his return from Chaldaea.



IDH 𐎠𐎢𐎢 . 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢, Yadih.—Esar iii. 40.

A city tributary to Esar Haddon.

IDN 𐎠𐎢 . 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢, Yatnana; Island of Cyprus.


𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢
𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢, Yatnana sa
malak 7 yomme ina gabi tamti erib shansi miaknuu; Cyprus which, a
passage of seven days in the midst of the sea of the setting sun, is situated.—
Botta 153, 1 = 145.

IZ I EE -II^x .  . EE EII EIII^x—Syl. 474. *Timber.* Y₂











I II  .  . EE EII EIII^x—Syl. 473.

EE -II^x . II EII- -I-^x V EI I-^x II.—23 IL. 10 a. *Material for a throne.*

EE -II^x . II EII-  V EI —23 IL. 68. *Material for a figure.* See *Amarti*, p. 37.





EE -II^x . EE EIII^x —38 IL. 18 b. See *Igaru*, p. 472.

IZB EE II EEI, *izab*; a *Statue*. Heb.  Jerem. xxii. 28.

  EE II EEI -I II   - -
-I EII EE    II  EE, sa ki izab Anu
va Dagan isuru zakut-qu; who upon the statues of Anu and Dagan
wrote his decrees.—Surg. 6.

 -EII . EE -II^x  II, *Izibia*.—Botta 146, 5 = 41.



A city in Armenia, one of the fortresses of Ulissun, king of Mannai [Van].

  . EEI^x   -I II II, *Yazbaqal*.—New Div. i. 54.



A district mentioned at the close of the first column, which is broken off unfinished; it would appear, from the place mentioned with it, to be somewhere near the Mediterranean, towards Cilicia perhaps, but doubtful.

IZD I II -EII .  . V  EI EI EE -II^x EE EEI^x—Syl. 583.

May be read as *ies izu isis*, "who was raised in office;" this might be a definition of the monogram.

IZL  . EE II -EI, v. EE  -EI, *Izla*, *Izalla*.—Sard. i. 106.

 . EE II   II, *Izalla*.—Neb. Gr. i. 22.

These may relate to the same country, which would appear from the context of the inscription of Sardanspains to be in the north. In Nebuchadnezzar's inscription the name occurs with several others, all unknown to me, except possibly *Hilbana*. See p. 421, where this last place is wrong printed with  instead of .

IZM 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, Yasmaku.—Sard. iii. 90. See *Arzaku*, p. 353.

IZN 𐎠𐎵𐎶 . 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, Yaz-el.—Sen. T. v. 32.

One of the tribes which joined the confederation of the Babylonians, Chaldeans, and Sussians, against Nineveh. See *Hurman*, p. 444.

IZR 𐎠𐎵𐎶 . 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, Ezirtu, -ti.—Botta 146, 5 = 41 ; 146, 17 = 53.

Capital city of Ullusun of Mannai [Van].

IH 𐎠𐎵𐎶 . 𐎠𐎵𐎶 𐎠𐎵𐎶, Yahî.

𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶
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er-ya Yahî lû akzur; *beasts of the plains and hills, all of them in my city*
Yahî I collected (f).—40 BM 19.

IHZ 𐎠𐎵𐎶 𐎠𐎵𐎶, ihiz; *Surface*. Heb. 𐤏𐤆𐤏, "outside."

𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶
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irtette; *a surface silver (and) gold its gates overspread.*—E.I.H. ix. 12.

I think this is better than in p. 448.

IHL 𐎠𐎵𐎶 𐎠𐎵𐎶, ihilu; *Hope*. Heb. 𐤏𐤆𐤏.

𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶
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of nations; in the fullness of his power he hath founded them.—New Div. i. 9.

This is doubtful.

IHN 𐎠𐎵𐎶 . 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, Yahanni.—Sard. iii. 78.

A country between the Euphrates and Orontes.

IHR 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, Yahiri; *Yahir*.—Sard. ii. 22.

Name of a petty Hittite chief, king of Hanirabi. See p. 435, where I have inadvertently supposed Hanirabi to be a province of Nairi.

III 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵, Iyaya.—Sard. iii. 116.
A city of Gilbl.

IKN 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Yakia.—Botta 37, 31.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Yakini, *gen.*—Tig. jun. 26. See p. 474.

The father of Merodach-baladan, generally written 𐎶𐎵 𐎶𐎵; see p. 474.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Yakinlú.—Assur b.p. ii. 101, 119.
Name of a king of Arrad.

IL 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵, ilu, ili; a *God, Gods*. Heb. 𐤇𐤋.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ana Marluk ilu bani-ya palhis l'ntakku; to Marduk, the god my creator, reverently I made prostration.—Neb. Gr. i. 11.
See Deut. xxxiii. 3.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, sari madnti alik mahri-ya sa ilu ana sarruti erkuru(?) zikir sun; many kings going before me, whom god to royalty hath pronounced(?) their name.—E.I.H. vii. 14.

I follow Dr. Oppert here, though doubtfully; I do not understand *erkuru*, and I should wish, as the most natural construction, to make *sar* a genitive singular, agreeing with the king's name in the preceding clause. But on the whole I think his translation is the only one possible. Ker Porter's transcript has 𐎶𐎵 𐎶𐎵 instead of 𐎶𐎵 𐎶𐎵.

In almost every case the Accad 𐎶𐎵, *sa*, is used instead of *lu*. The following extracts from bilingual *slals* would show the terms to be equivalent, if it were not sufficiently obvious already:—

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵—Syl. 754.

𐎶𐎵 . 𐎶𐎵 𐎶𐎵.—31 IL. 11, 20, 27 b.

The following I do not understand:—

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵.—Syl. 687.

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵.—Syl. 688.

𐎶𐎵 . 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵.—Syl. 729.

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵.—7 IL. 44 d.

IL. 𐎶 𐎶𐎵 𐎶𐎶𐎵, iluti; *Godship, Divinity.*

𐎶𐎶 𐎶𐎶𐎵 𐎶𐎶 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵, aramu
puluṭti iluti-sunu; *I have raised the worship of their divinities.*—E.I.H. i. 38.

𐎶𐎶 𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵, puluṭti
iluti-su usakin lua lib-ya; *the reverence of his godship he hath established in
my heart.*—E.I.H. ii. 7. See *Iluti-ki* in ix. 58.

Instead of this we have more commonly 𐎶𐎶𐎵 𐎶𐎶𐎵, Nebon. ii. 11,
or 𐎶𐎶𐎵 𐎶𐎶𐎵, Tig. vi. 88, or 𐎶𐎶𐎵 𐎶𐎶𐎵, Tig. vii. 88.

𐎶 𐎶𐎵 𐎶𐎶𐎵, ilui; *Doorposts, Columns.* Heb. לִּוּי.

𐎶𐎶 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵
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iz-kauuli-suu ilui abu kumina tarda abu
izzir-rabi va ilui abu pili rabi asurru-sun usaqhira; *their conduits, columns
of stone (and) alabaster, and columns of fine large stone, I carried a
wall round them.*—41 BM 36. Cf. p. 328.

𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵, abu ilui agurri.—Ezar v. 18.

Here *ilui* is followed by a word which I understand to signify "brick."
Mr. Telbot renders the passage "statues of the gods, carved in stone." Dr. Oppert
has "pierres ilui" and "agurri." They form part of the building material carried
by the Hittite kings to Nineveh.

𐎶 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵
Sippam.—50 IL 8a.

See the notes and extract 13 IL 26a, printed in p. 202.

𐎶 𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵, Iliá.—Sard. iii. 43, 45.

Name of a *naip* of Laqa, a province west of the Euphrates, who was carried
off by Sardanapalus to Assyria. The title of *naip* appears to be one of some
importance: it is given to another opponent also, in Sard. ii. 24, and both were in
possession of cities and soldiers. The Hebrew נָדָב is translated "prince;" see
Josh. xiii. 21, and Ps. lxxviii. 11. The Assyrian form, that of an active participle,
would seem to imply a high priest,—one who anoints the prince and offers oblations
to the gods.

IMN | 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵. Yamani.—Botta 149, 11 = 95; 150, 5 = 101.

A usurper raised to the throne by the Hittites and expelled by Sargon.

IN 𐎶𐎵 𐎶𐎵, *ina, prep. In, into; With (by means of).*

In, into:—

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
itti ummanste-sunn gabsato ina er va ande uris amtahiz; *with their extensive
armies in city and upland I fought.*—Tig. vi. 2.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
nir albi ina mati-ya lu apruz; *the yoke of enemies in my country I broke.*—
Tig. vi. 54.

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina arki yommi; *in after days.*—
1 Mich. ii. 1.

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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followed by ma, see p. 409]; *into their dangerous countries steadfastly I
advanced.*—Sen. T. iv. 10.

𐎶𐎵 With, by:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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ina suhar gulli-ya izuto itti 20,000 ummanste-sunn rapanti ina Tala lu
amtahiz; *by the ardour of my mighty servants, with twenty thousand of their
extensive troops in Tala I fought.*—Tig. v. 86.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina kappi ramani-su napista-su usuti; *by his own
hands his life he laid down.*—Botta 148, 5 = 77.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, sa nari-ya [nabania] ina epiri
[isi] ikatamn; *he who my tablets with clouds shall cover.*—Tig. viii. 67.

IN 𐤁𐤍 𐤀𐤌𐤓 (𐤁𐤍), *ina eli*; *Upon*; *Above*.

The phonetic value of 𐤀𐤌𐤓 is *maš*, which after a preposition may optionally be put in the objective case, *maššā*.

𐤁𐤍 𐤀𐤌𐤓 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓, *ina eli ašur*; *upon (it) I wrote*.—Tig. vi. 18.

𐤁𐤍 𐤀𐤌𐤓 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓, *bit an agurri ina eli-su ašip*; *a house of brick upon it I built*.—Tig. vi. 19.

𐤁𐤍 𐤀𐤌𐤓 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓, *bilat va madatta eli an pana uttir ina eli-sunu askun*; *imposts and tributes, above what before was, upon them I established*.—Tig. vi. 35.

𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓, *ina pan*; *From before*.

𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓, *šitet ummanite-sunu an lua pan galli-ya [izku] ippariidu niri-ya izbatu*; *the common men of their soldiers, who from before my servants fled, my yoke took*.—Tig. i. 85.

Nearly the same phrase in iii. 12, and ii. 2; but in the last case we find 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓. Instead of *ina pan* I find more generally *apan*, Heb. 𐤀𐤌𐤓, as in Sen. T. i. 82; vi. 8 (which became *apani* in Persia; see Beh. 2, 16); or *intu pan*, Sh. Ph. ii. 44; or the Accadian 𐤁𐤍 𐤀𐤌𐤓, pronounced *ulu pan* or *ulu pan*; see Sard. ii. 96, 119, and No. 6, N.E. 10. I suppose *ina pan* must be word for word "through the face," i.e., "owing to the presence."

𐤁𐤍 is frequently followed by *kirib* or *iš*, by which the inside of some place is usually implied. See Geo. xiv. 6.

𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓, *ina kirib-an sibutu l'askud*; *within it abundance may it obtain*.—Nerig. ii. 35.

𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓, *ina kirib-an addi*; *within it I placed*.—Tig. vii. 107.

𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓 𐤁𐤍 𐤀𐤌𐤓, *ina libbi mesib*; *within it I sented*.—Tig. vi. 21. See also Sen. T. i. 80.

𐤁𐤍 (or its equivalent 𐤁𐤍), followed by 𐤁𐤍 𐤀𐤌𐤓, is measurement of land, is placed between the numeral and the thing measured. I think it indicates the nature of the measure used—the great or small cubit; and perhaps distinguishes the direction of the measurement, as taken to length or breadth. See examples in pp. 74, 139, 283.

INH 𐎶 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
 𐎠𐎺𐎠 𐎠𐎺𐎠, sa ultu yommi ruqutî adi * * ana sarrani abi-ya.....
*manumma la ismû nikar mati-sun; who from remote days until now, [to]
 the kings my fathers had never heard the mention of their country.—*
Botta 153, 2 = 146.

The insertion of *osa* was an oversight; the writer, no doubt, intended to say that "to their kings the name of the country (Cyprus) had never arrived."

INZ 𐎶 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠, Yanzû.—Obel. 112. Botta 146, 18 = 54.

Name of a king of the Nimri who was defeated by Shalmaneser; and of another rendered tributary by Sargon.

INL 𐎠𐎺𐎠 𐎠𐎺𐎠, Izalla. See p. 478.

INN 𐎠𐎺𐎠 𐎠𐎺𐎠, iuini.

Occurs at the close of the following line, which I cannot read:—

𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
naphar bile ma'dis iskunu iuini.—New Div. i. 4.

INT 𐎠𐎺𐎠 𐎠𐎺𐎠, 𐎠𐎺𐎠 𐎠𐎺𐎠.—25 II. 22 a.

IS 𐎠𐎺𐎠, isî; *Banner, Ensign, Flag.* Heb. 𐤏𐤍, 𐤏𐤍.

𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
 (v. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠) 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠, ultu [ta] niri šimaki rukobi dantu
 [v. da'tû] bit-ħallu ris(dan)u isî-ya asîkin.—Sard. ii. 53. See *Dantu*, p. 260.

𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠, rukobi bit-ħallu
Zuku sa Garkamis isî-ya asîkin.—Sard. iii. 69.

The phrase *isî-ya asîkin* occurs seven times in the inscription of Sardanapalus (il. 53, 72, 163; iii. 58, 66, 63, 69), and, so far as I have seen, nowhere else. The sentences in which they are found resemble each other so much that it is unnecessary

18

sary to give more than two of them. In every case but one they are preceded by chariots, and by *bir-jalla* (which Dr. Oppert translates "cavalry"); in that one the chariots are omitted.

Dr. Hacks proposed to translate *iqi-ya aniti* "I put up in my magazines." Dr. Oppert generally transliterated the words in Italian, *isipa aniti*, without a translation. The first example he makes "Près de Simaki, je laissai les chars, la cavalerie les premiers.....;" the second "Je aniti isipa les chars et les cavaliers des hommes suts de Karkamis." I would propose, very doubtfully, "From near Simaki, the chariots strong(?) and battering rams(?)..... and my banners I made ready;" and "the chariots and battering rams(?) of the Zaku of Carchemish, and my banners I made ready." Whatever act the words may denote, as soon as it was done the army always proceeded on its march.

¶ EE 𐎶𐎵 𐎶𐎵 𐎶𐎵, EE 𐎶𐎵 𐎶𐎵, EE 𐎶𐎵, EE 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
iqitu, n. iqite, g. iqit, cons. iqitâte, pl. Pile, Heap.

𐎶 𐎶𐎵 EE 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 [riedu] arrip; to one pile of bodies, to one of heads I built.—Sard. i. 118.
 See p. 210.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 EE 𐎶𐎵 𐎶𐎵 𐎶𐎵, anute inn eli iqite ina izziqipi usaqip; some on the top of
 the pile on crosses I crucified.—Sard. i. 90. See p. 42.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
babi rabbi sinâti atke ma mihrat mee iqit-pin ina kupri va agurri usarsid;
those great gates I put together, and opposite the waters their piles in cement
and brick I founded.—E.I.H. vi. 1.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 EE 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
isitâte arrip; their bodies to piles I built.—Sard. i. 100.

I believe *ipu* and *iqtu* are merely masculine and feminine forms from the same root, meaning "to lift up" anything by way of standard or flag, or trophy, or other device which might excite attention; *ipu* may have been confined to military emblems, and *iqtu* rather to things piled up for show; but we have not examples enough to decide. *Apitu* appears to have been the same as *iqite*; see p. 43.

IZ 𐎠𐎹 𐎠𐎹𐎠𐎹, 𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹, igr, igut.—Beh. 38, 59, 75, 82.

There are four passages in the Behistun inscriptions, all expressing the Persian *hasan*... *Andi hasmanāšā asarāšā*, "he with faithful horsemen;" 1. 75, the only one perfect in Babylonian, I transcribe here:—

𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹 < 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹
𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹, *hasanū itti ugu igr*
eli-ya sa satrai [or kurrui]; he with people going out to me of horses [people
of horses = horsemen].

In 1. 38 we have 𐎠𐎹𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹, *tan zabi igut*, "with warriors going out," instead of *itti ugu igr* in the singular. The determinative 𐎠𐎹𐎠𐎹 is represented by 𐎠𐎹𐎠𐎹, as we find it also in 2 Mich. 1. 16-19; ii. 18; and twice in the long lines of 3 Mich. col. iv. bieratic. The Babylonian copy proves the correctness of Sir H. Rawlinson's rendering of *asarašā*, which was objected to by Dr. Oppert, and altered to "slingers" by Spiegel [Die Altpersischen Keilschriftentafeln, p. 187, Leipzig, 1862], who proposed to read the Persian word *Aqashira* instead of *Ashura*.

IQ 𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹, 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹—Syl. 510.

𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹, 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹—Syl. 511.

IR 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹, *yari*.—Sen. T. vi. 49. Neb. Yun. 71.

𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹
𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹, *iz-iki iz-liyari mešir eri namri urakkis*;
the columns of iz-liyari with bands of shining brass I bound.—Sen. T. vi. 49.

This is the repetition of a line printed in p. 346, with the correction of a misprint in the plate, which was discovered by inspecting a photograph of the cylinder; the correction, 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹, is confirmed by the parallel passage on the Nebi Yunus cylinder, and by it I am enabled to complete the translation; the sound *mešir* is proved by the 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 of Botta 3R, 59, collated with 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 in the parallel 42, 77. *Yari* may be an epithet of the tree *zabī*, from a root meaning "brook," connected with the Hebrew זָרַי; but I rather think it is a part of the word *Nyari*, which follows *in-parsu* in Neb. Yun. 71. See the note in p. 346.

IRD 𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹, *irad*; *Depth*. Heb. 𐤓𐤓.

𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹
𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹
𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹 𐎠𐎹𐎠𐎹, *iqid-qa*
ina irad kigalla uarsid ma resi-sa uzakkir harzanis; *its foundation in a*
depth solidly (?) I laid down, and its head I completed thoroughly.—
E.I.H. viii. 60.

IRT 𐎠𐎢𐎣 . 𐎠𐎢 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣, Iritu.—Sard. ii. 69.

A city of the province of Zamua, in the north of Assyria.

𐎠𐎢 𐎠𐎢𐎣 𐎠𐎢𐎣𐎠 𐎠𐎢 (𐎠𐎢𐎣 𐎠𐎢𐎣𐎠 𐎠𐎢), irtaau.

𐎠𐎢 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 (𐎠𐎢) 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠
𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠
𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠
𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠, Marduk ana
bit suati irtaau galimu im arba usutpa-nma opiri [isbia] kirbi-su ispuh ma
innamra ugurāti; *Marduk to that house having permitted the fall, the four
winds he raised and the earth within it was cleared away and the foundation-
stones (?) were seen.*—Senk. Cyl. i. 19.

I have some doubts about this, but think it conveys the general meaning.

IS 𐎠𐎢 𐎠𐎢𐎣, isi; *May I Have.*

𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠, ni isi
nakiri mugalliti; *may I not have enemies multiplied.*—E.I.H. x. 15. The same
in Neb. Bab. ii. 31, with var. 𐎠𐎢 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠, mugallitu.

I subjoin a few examples of the verb is, "to have" (see Dr. Hincks's Grammar, Journ. R.A.S., 1866, pp. 495-4):—

𐎠𐎢 𐎠𐎢𐎣 𐎠𐎢𐎣 (𐎠𐎢) 𐎠𐎢 𐎠𐎢𐎣𐎠, mahira la isá; *who had
not an equal.*—Tig. i. 44. Esar i. 7 with 𐎠𐎢 𐎠𐎢𐎣𐎠.

𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠
𐎠𐎢 𐎠𐎢𐎣𐎠, sa^a kima muli same menuta la isá; *which, like the stars of
heaven, number had not.*—Sard. iii. 43.

𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠, nisi-su
imi sa niba la isá; *his women [people female] who number had not.*—
Esar i. 24. See Sen. T. iii. 79.

𐎠𐎢 𐎠𐎢𐎣 . 𐎠𐎢𐎣 . 𐎠𐎢𐎣𐎠 𐎠𐎢𐎣𐎠.—Syl. 121.

IT 𐎶 𐎶𐎵 𐎶𐎵, ité; *Wall, Frontier, Border.*

This word, like *pat* or *paš*, is translated "the border," "the neighbourhood," "the wall," or "beyond," as the case may be; it may often be more convenient to consider it a preposition, and write "near."

𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵
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adi Rási sa ité Numma-ki sa aš uahr Vastiggar; to *Ras which is near Elam on the banks of the Tigris.*—Botta 145, 6 = 18.

𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵
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Milahha innabid; to the borders of Egypt which is near Meroe he fled.—
Botta 150, 6 = 102.

𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶 𐎶𐎵
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la baue pauu ité Babel-ki la ganaga meo rabuti kima gibis tibamati mada
usalmi; for enemies not being [i.e. to prevent enemies from being] before the
walls of Babylon the unconquered (?), great waters, like the vast might of the
sea, I brought near.—E.I.H. vi. 40.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵, Itú; *Name of some class of Persons.*

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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Naturda, or Itú, or any body whatever.—1 Mich. ii. 6; see p. 4.

𐎶 𐎶𐎵 𐎶𐎵, Yati; see *Yáti*, pp. 467-9.

ITD 𐎶 𐎶𐎵 𐎶𐎵, itut; *Supporter, Upholder.* Heb. 𐤍𐤕 or 𐤍𐤕.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
libbi Marduk; *steadfast supporter of the will of Merodach.*—Birs i. 2.

Perhaps connected with *rašut* or *cutut*; see p. 391.

ITH 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, Ita'.—Tig. jun. 5. Botta 145, 6 = 18; 16^{his} 71.
One of many tribes enumerated as belonging to Assyria.

𐎠𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, ite'eme,
ita'imé; *Laugiver*.

See *Utu'enu*, pp. 308-1, where there are other variations of the same word.

ITM 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, Yatima. See p. 508.

The extract from Easr vi. 66, in p. 463, is only a dependent clause in a long sentence, which I did not fully understand when that page was printing; the following translation expresses the whole as literally as I can put it together:—
"In like manner as I the act of writing the name of the king, the father begetting me, with the act of writing my name do perform, so do thou also, like me here, the act of writing my name.....(and the image clean (and) the victim sacrifice) with the act of writing thy name perform Assur and Istar thy prayers will hear." The gist of this misty combination is simply—"As I write my father's name with my name, thou, my son, write thy father's name with thy name, (superadding the due ceremony) and the gods will listen to thee." I use "the act of writing" instead of the awkward "writing of writing;" *masaru* meaning the formation of the characters and *atir* the characters formed. *Aparnu*, about which I have hazarded several unsuccessful guesses, seems superfluous in the above sentence, and I have omitted it in the translation.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, itimma.—Syl. 447.

ITT 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢 (𐎠𐎢) 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢 (𐎠𐎢) 𐎠𐎢𐎡𐎢,
itatu, n. itat, c. itati. *Walls*.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 I 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
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er Sarrapani er-su anduk; *his fighting men on the walls of Sarrapan his city,*
I slew.—Tig. jun. 15.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
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.... dur sudanis opus; *the walls of Nimitti Bel, an outwork of Babel,*
the fortress, like a mountain I made.—E.I.H. viii. 46.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, itat erki ana kiddanu
halzi rahiti abni; *the walls of the citadel(?) for the strengthening of the*
great garrison I built.—Neb. Bab. ii. 15.

ITT

𐎶 𐎶𐎶𐎶 𐎶 𐎶-𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶-𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶-𐎶
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gan tahari-su usaqi; *the walls of the fortress of Babel, its defence of war, I*
raised.—E.I.H. ix. 39.

𐎶 𐎶-𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶-𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
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𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, anaku ina kibid Assur bili rabe bili-ya
mie [ai] imna va sumeli endi sa itatu-sau....; *I, in honour of Assur the great*
lord, my lord, waters right and left of the hills of its neighbourhood....—
Bavian 14.

The line breaks off here, and after two or three damaged words, apparently local names, we have *arruđi sa abed*, "I conveyed down in stone;" implying obviously the construction of an aqueduct, as might have been expected from the preceding lines, which narrate the digging of canals for the supply of Nineveh with good drinkable water. In this passage *iesu* must, I think, mean "neighbourhood," and be connected with *ite*; the Hebrew *úos*, "entrance" [*horí* of Ezek. xl. 18] might, perhaps, have the same root.

𐎶 𐎶𐎶𐎶 𐎶𐎶, itata's; *its walls.*—Botta 37, 39. See p. 389.

𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶-𐎶𐎶 𐎶-𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, itá libbi.... *hurapi namri usalbis; the walls of*
the inside.... with shining gold I caused cover.—E.I.H. iii. 26.

WORDS WHICH MAY NOT BE READILY FOUND.

𐎶 𐎶𐎶𐎶, *iqit, heape*; p. 490: *isid, foundation*; p. 495.

𐎶 𐎶𐎶𐎶, *ikun, he hath established*; p. 470.

𐎶 𐎶𐎶, *imat, terror*; p. 482.

𐎶 𐎶𐎶𐎶 𐎶-𐎶 𐎶𐎶 𐎶-𐎶, *işináti, festivals?* p. 491.

𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶, *yannu, not being*; pp. 467, 488.

K 3

Characters arranged under letter K.

𐎧𐎫𐎠, **ka**. Babylonian 𐎧𐎫𐎠 or 𐎧𐎫𐎠𐎵.

𐎧𐎫𐎠, **ki**; more recent form 𐎧𐎫𐎠.

𐎧𐎫𐎠, **ku**.

𐎧𐎫𐎠, **kab**. Occasionally 𐎧𐎫𐎠 is confounded with 𐎧𐎫𐎠.

𐎧𐎫𐎠 or 𐎧𐎫𐎠, **kab**; "the left hand."

𐎧𐎫𐎠, **kabd**; "much, weighty, honourable."

𐎧𐎫𐎠, **kib**; sometimes 𐎧𐎫𐎠. In Tig. 𐎧𐎫𐎠.

𐎧𐎫𐎠, **kid**, or **sah**.

𐎧𐎫𐎠, **kid**.

𐎧𐎫𐎠, **kid**.

𐎧𐎫𐎠, **kal**.

𐎧𐎫𐎠, **kut**, or **sum**; "family."

𐎧𐎫𐎠, **kam**.

𐎧𐎫𐎠, **kim**; "like, as."

𐎧𐎫𐎠, **kum**.

𐎧𐎫𐎠, **kan**.

𐎧𐎫𐎠, **kun**.

𐎧𐎫𐎠, **kar**; "castle" or "fortress."

𐎧𐎫𐎠, **kir**.

𐎧𐎫𐎠, **kir**.

𐎧𐎫𐎠, **kas**, or **ras**; "a road."

𐎧𐎫𐎠, **kis**.

𐎧𐎫𐎠, **kisim**; "an altar," or "sacrifice."

* I have already entered 𐎧𐎫𐎠 and 𐎧𐎫𐎠 under G; but these characters so seldom occur that their repetition will not cause much trouble.

K(A) 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠
 kai mahiri binut tamti amhar; *horns of the narukhal(?) the produce of the sea, I received.*—43 BM 12. See pp. 113 and 222.

𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠
 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠
 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠, kai * kai iz-sai kai isuti kai kaspi hurazi....amhar;
horns of altars, horns of is-sa(?) horns of thrones, horns of silver and gold.... I received.—Sard. iii. 62.

𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠
 na lá enú kibid ka-su; *the powerful, who hath not lessened the honour of his presence(?)*.—Sard. i. 4.

𐎧𐎢𐎢𐎠, erisu; *a Bride.*

𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠
 erisu [ka] suptá.—Prière de Sargon, l. 4.

The inscription containing this clause is printed at p. 359 of Dr. Oppert's *Exp. Més.*, Vol. 2. The doctor's Latin version is "sponsum blandum feci;" in French he writes "rends facile la fiancée." He refers to the following extract:—

(𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠) 𐎧𐎢𐎢𐎠 . 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠
 I.—7 IL 33c.

There is very much ingenuity displayed in rendering this very difficult inscription, but there is too much conjectural reading to justify implicit confidence.

𐎧𐎢𐎢𐎠 . 𐎧𐎢𐎢𐎠, *a sort of Stone.*

𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠
 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠
 lá asá; *the stones ka, halta, and kagina.... I raised.*—Tig. viii. 11.

I know nothing about these stones except that they were dug up in the country of Nairi, and used in building a temple to the god Yav. The stone *Ka* is named also in Botta 152, 10=142, and in Ezer vi. 4.

𐎧𐎢𐎢𐎠 . 𐎧𐎢𐎢𐎠 (v. 𐎧𐎢𐎢𐎠), *some Official Person.*

𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 (v. 𐎧𐎢𐎢𐎠) 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 (v. 𐎧𐎢𐎢𐎠) I 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠
 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠 𐎧𐎢𐎢𐎠, ka (ka) ru (ru)-sunn ina er Kalhi epus; *their Ka (and) Ra (or Ku and Ru) in the city of Calah I made [appointed].*—Sard. ii. 78.

The determinative shows that persons holding some office are designated here; the variant 𐎧𐎢𐎢𐎠 is believed to signify a "servant," in the sense of minister, like our "civil servant;" of ru or ra I know nothing; I suppose ku and ru to be accusatives of ku and ru. Dr. Oppert translated "j'établis leur vice-roi à Calach."

K(i) <𐎠𐎥𐎥, ki; *While, when.* Heb. 𐤇

<𐎠𐎥𐎥 𐎠 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥, ki ina Zamua
urbaku-ū; *while in Zamua I was staying.*—Sard. ii. 80. See also Sard. i. 56, 74.

<𐎠𐎥𐎥 𐎠 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥, ki ina er
Kalhi urbaku-ū; *while in the city of Calah I was staying.*—Obel. 147, 150, 175.

¶ If:—

<𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥, ki tagabbū umma mati annitū; *if thou shalt say that "these provinces," &c.*—
No. 6, N.R. 25.

I am not quite sure of the meaning of *umma* (see p. 513); perhaps the trans-
lation might be "if thou shalt say thus;" but I am inclined to prefer the reading
given. I cannot read the rest of the sentence.

¶ As, like:—

𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥, biltu madatti ki Assuri emid-quanti; *(as to)*
tribute, and payments, like Assyrians I placed them [treated them].—Sarg. 16.

𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥, turi-suu
ki liltu asbat; *their young men as hostages I took.*—Sard. ii. 11. See i. 105.

<𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥, 22 eri ḫalḫut ki da'tūti iddiu-su; *twenty-two cities as*
donations he gave him.—Botta 146, 3 = 39.

𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥, I. 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥
<𐎠𐎥𐎥 I. ilku umḫikku ki an Kunziḫanu sarri mahri ukiu eli-su; *toll-*
dues (and) homage, as of Gunzianan the former king, I laid upon him.—
Botta 148, 11 = 83.

<𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥 𐎠𐎥𐎥, ki en anaku mumar siḫir sum [mu] sarri abi [ad] bani-ya
.... askuu ma atta kima yatima mumar siḫir sum-ya sukuu; *in like*
manner as I the act of writing the name of the king, the father my generator
.... do perform, also do thou, like me here, the act of writing my name
perform.—Evar vi. 64. See p. 499.

- K(6) I 𐎠 < . 𐎠(?) . 𐎠 𐎠 𐎠—Syl. 362.
 I 𐎠 𐎠𐎠𐎠 . <𐎠(?) . 𐎠𐎠𐎠 𐎠𐎠 „ 108.

KA 𐎠𐎠 Kua.

Something appertaining to the god Merodach, if not Merodach himself; I have a note that 𐎠𐎠 𐎠𐎠 is Merodach, but cannot find the reference.

𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 <𐎠𐎠 <𐎠𐎠 <𐎠𐎠 𐎠𐎠𐎠
 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
 𐎠𐎠 𐎠𐎠 <𐎠𐎠, elap Kua xariri va abni uzain kakkabis samami; *the*
tabernacle of Bit-Kua [le sanctuaire mystique de Mērodach—Opp.] with figures
and stones I have adorned like the stars of heaven.—E.I.H. iii. 10.

See the passage from Sen. T.iii. printed in p. 359, where I think "tabernacles" should be read instead of "sidpa."

𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 <𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠
 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
 (v. 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠), Bit-Saggatu subat bil-bit-ili
 Marduk Bit-Kua papaha beluti-su astakkan; *Bit-Saggatu the seat*
of the chief of gods(?) Merodach, (and) Bit-Kua the shrine of his power
I established.—Birs i. 17.

The context here shows unmistakably that "his power" is Merodach's power and I think the same is implied in the first passage quoted also.

𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
 𐎠𐎠𐎠 <𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠, Bit-Kua papaha bil-bit-ili Marduk
 nanbit samanis salharu-asu; *Bit-Kua, the shrine of the chief of gods, Mero-*
dach, I have made conspicuous its splendour with fine linen.—E.I.H. ii. 43.

I derive *samanis* from שָׁמַיִם, which in Hebrew signifies some sort of fine linen of which the holy tabernacle was made.—Exod. xxvi. 1.

𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠
 Bit-Kua papaha beluti-su; *Bit-Kua the shrine of his power.*—E.I.H. iii. 24.

Merodach is certainly implied in this form of *beluti*. See p. 87.

KA

𐎲𐎠𐎵 𐎠𐎲 𐎶 𐎠𐎲𐎠𐎵 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲.
bab Kua usalbis kaspi namri; the gate Kua I covered (with) shining silver.—
 E.I.H. iii. 46.

𐎠𐎲 𐎠𐎲𐎠𐎵 𐎠𐎲 𐎶 . 𐎠𐎲 𐎠𐎲 𐎠𐎲.—62 IL 41c.

This bilingual extract can only mean that the tabernacle of Kua is the tabernacle of Merodach. The top of the *alah* is lost, but the 𐎠𐎲, equivalent to our *ditu*, must have had 𐎠𐎲 𐎠𐎲 𐎠𐎲 as its original expression. See pp. 345 and 387.

I have had some difficulty with the phrase 𐎠𐎲 𐎠𐎲𐎠𐎵 (𐎠𐎲𐎠𐎵) 𐎠𐎲 𐎠𐎲 sometimes accompanying the name of Merodach; to this passage just quoted I may add E.I.H. iv. 8, vii. 24; Nerg. i. 35, ii. 51. In the case last mentioned 𐎠𐎲 𐎠𐎲𐎠𐎵 comes before 𐎠𐎲 𐎠𐎲𐎠𐎵 𐎠𐎲 𐎠𐎲, thus proving the value given. I have rendered the title by *bel-bil-il*, "the master of the house of the gods;" but as in the great Nebuchadnezzar *alah* we have the hieratic 𐎠𐎠𐎠𐎵, our *alah*, instead of 𐎠𐎠𐎠𐎵, "house," I have in the translation written simply "chief of the gods." The same group, without the addition of 𐎠𐎲 𐎠𐎲, denotes a deity considered by Sir H. Rawlinson to be the primitive Belus; Dr. Oppert renders it by "Bel Dagon." The name is more commonly written 𐎠𐎲 𐎠𐎲𐎠𐎵; see Tig. i. 3; Sarg. 56; Bavian 1, &c.; but we have 𐎠𐎲𐎠𐎵 in Neb. Gr. i. 3, and 𐎠𐎲𐎠𐎵 in i Mich. iii. 9, and iv. 2. See p. 567 and Tig. i. 33.

KAK 𐎠𐎲 . 𐎠𐎲 𐎶 𐎠𐎲 𐎠𐎲𐎠𐎵 𐎠𐎲, Kuakinda.—Obel. 122.

A city in the north, on the way to Armenia, destroyed in the twenty-fourth year of Sbalmaneer.

KAM 𐎠𐎲 𐎶 𐎠𐎲, kiham; *Taus*. Heb. כִּהָם.

Found at the commencement of every undamaged paragraph of the Assyrian Behistun inscription. The Persian copy has no equivalent; the Scythic has *ah*, "and," in every paragraph except the first. This has induced a belief that *kihām* should mean "again" or "and," but I think "thus" is the correct reading. The loss of the first chance in the Assyrian copy has deprived us of what would probably have decided the question.

𐎠𐎲 𐎶 𐎠𐎲 𐎠𐎲𐎠𐎵 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲.
 𐎠𐎲 𐎶 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲 𐎠𐎲.
ikbu-ni umma teminna snati naba'i la nimur; thus they said to me that "that
inscription (?) we have sought (but) we have not seen."—Nab. Br. Cyl. ii. 55.

The word *temin* certainly denotes the foundation or platform on which a palace was built, and its root will be connected with the Arabic *تمين*, explained by Gollius as "plankies equaliter exporrecta;" but sometimes, as certainly, it signified something smaller, for we find, in the lines preceding the above extract, that the workmen had been seeking the *temin* for three years, "to the right and to the left, before and behind," before they came to inform Nabonidus that they were unable to find it. I agree with Mr. Telfot that this was either the inscribed cylinder which was usually deposited in the basement, or an inscription on the platform itself.

KAM 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 ikbi-sunnt umma; *Istar* *ana ummani-ya* * usapri ma kiham
thus said to them that—Assur b.p. vi. 23.

I do not know the sound of 𐎧𐎫𐎠𐎵; its value as a "dream" or "vision" was communicated to me by Sir H. Rawlinson. The use of masculine verbs with the feminine *Istar* is exceptional. The insertion of "that" before words quoted is usual in Persian; in the following passage from Sadi, *bade payi ki musk-i gi shir-i*, "to him he said that, musk art thou, or a perfume art thou;" see Sir W. Jones's Grammar, p. 129; but I do not remember this in a Semitic language or in any of the older Assyrian inscriptions.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 . 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵.—S2H. 25c.

KAN 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵, kahan; *Agent, Advocate*. Arab. كاهن, administrator
 alieni negotii.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 rakbu-su sa ana sa'al salmo-ya kahan istanappara; *with his many gifts he*
caused to bring to my presence his envoy [rider] who to ask peace of me an
advocate came [his many gifts which he caused his envoy to bring].—
Assur b.p. iii. 25.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 kainu, *subst.* kayanu, *adj.* Firm; Strongly. Heb. נָדָה.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 kainā, *adv.* Strongly.

We have here the adverbial *a form*; see pp. 79, 99, 105, &c. I am decidedly of opinion that the final nasal in the great majority of cases, whether in verbs, nouns, or adverbs, was optional and unmeaning.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 (𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵) 𐎧𐎫𐎠𐎵 (𐎧𐎫𐎠𐎵) 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
 (v. parpi) bitkuri mati-su pitqudn kainu; *chief unwavering, who for the*
guidance of the heads and elders of his country is a steadfast guardian.—
Sard. i. 24.

KAN 𐎲𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
asirāt Nabū va Marduk bele-a asteni'n kainā; the edifices(?) of Nebo and Merodach I repaired strongly.—Neb. Gr. iii. 6.

The first two letters are not at all clear on the cylinder.

𐎠𐎧𐎺𐎠 ... 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
kainā; who the holy places of Babylon and Borsippa hath repaired strongly.—Neb. Bab. i. 10.

A parallel passage in E.L.H. i. 17 with 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
 shews that 𐎠𐎧𐎺𐎠 is here used phonetically, which is not unusual in the
 inscriptions of this date. The verb is in the indirect form, "who hath repaired."

𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
BARREU kainā; the of silver which on the buttresses was put up firmly.—Nerig. i. 22; and see i. 31.

I imagine *satirima* must be some figure or other ornament.

𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠, kainak; *I am Steadfast.*

This is Dr. Hincks's peremptive present, first person. See his Grammar in
 Journ. R.A.S. 1866, p. 487.

𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
Marduk bili-ya kainak la baṭlak; I to Merodach my lord am steadfast, not failing.—Nerig. i. 17; see Neb. Bab. i. 20.

𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠 𐎠𐎧𐎺𐎠
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ana Bit-Saggaṭu va Bit-Zida qaḡdā kainak; to Bit-Saggaṭu and Bit-Zida as ruler I am steady.—Neb. Gr. iii. 4.

Qaḡdā, "as ruler," is pure guess-work, for want of anything better. The form
 is adverbial (see Falk, p. 39), and the root may be *qaḡadu*; the confusion of gut-
 turals was usual in the lower empire.

KB

The following extracts from bilingual lists will be useful at some future time; *hik* may be a verb in the first two; *hike* in the others appears to be something pertaining to the human body:—

多田三雄 二見 — 30 II. 7c. Kibi-m.

〈国々々々々々〉, 〈国々々々〉, 8c. Kibi-*su-mma*.

— 39 II. 45 a.

III 1721-1722, 46a.

n 47a.







n 48a








50a

Kuba.                                    

 .—39 II.51a.


114 1144 11 52a.

53a.

—||△=||—|<||≠. || n 54a.

KBB 𐤀 𐤁𐤁 𐤁𐤁, 𐤀 𐤁𐤁 𐤁𐤁, kubbu, n. kubbi, *gen. A Vault, Arch, Dome.* Heb. קִבּוּ. Arab. كُبَّة.

𐎠𐎢𐏁𐎧𐎡𐏃𐎥𐎵𐎫𐎣𐎶𐎥𐎲𐎦𐎤𐎥𐎴𐎩𐎪𐎭𐎬
 𐎧𐎡𐏃𐎥𐎵𐎫𐎣𐎶𐎥𐎲𐎦𐎤𐎥𐎴𐎩𐎪𐎭𐎬
 (v. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 in ix. 14) 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧
 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧, taḥlupti tškabar ina kubbi va nukusē pitik
 eri ema babi-su ertti; coverings of copper in domes and arches, work of
 metal, strongly upon its gates I laid down.—E.I.H. viii. 7.

See p. 304, for parallel passages, in which we have *kubbe* for *kubbi*, with other very trifling variations. In col. vi. 13, one of the passages mentioned in that page, *kubbe* has been inadvertently engraved  on the slab, which I have carefully examined, but in the cursive copy the error was properly corrected.

KBD 𐎧𐎧𐎧 𐎧𐎧𐎧, kabiti; *Very many.*

𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧
𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧𐎧
saplis; *captor of exalted regions, which (are) very many, high and low.*—
Fig. i. 37.

KBK 𐎧𐎧𐎧 𐎧𐎧𐎧, kībitus; *see under KBT.*

KBZ 𐎧𐎧𐎧 𐎧𐎧𐎧, 𐎧𐎧𐎧 𐎧𐎧𐎧, kabiš, n. kabīši; *Trampler, queller, suppressor.* Heb. 𐤁𐤁𐤁.

𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧, kabiš alūte; *the suppressor of darkness.*—Fig. v. 14.

𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧
𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧, kabiš kisudi nisi Hilakki Duha; *trampers on the
slaves(?) and people of Cilicia (and) on the Duha (see p. 227).*—Easar ii. 10.

Dr. Oppert renders *kisudi* by "cohorta," but I do not know his authority;
grammatically it should be "captured."

𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧, kabiši irziti [kiti]
rapasti; *treading the wide earth.*—Sard. i. 3.

I do not understand the change of termination here.

𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧, kibiš; *the Tread, Trampling.*

𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧
𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧, gimlat andi pasqāte
sa ana kibiš nisi lā natū; *the tops of desolate mountains, which to the tread
of man were not fitted.*—Fig. iii. 20.

𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧
𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧
sa ana kibiš umami u metik būli isakkanu-su; *he who to the
trampling of animals or the passage of cattle shall expose it.*—Monol. 61.

See also Assur b.p. vii. 5.

KBH 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 . 𐎧𐎧𐎧𐎧 . 𐎧𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧 𐎧𐎧𐎧.—Syl. 131.

KBP 𐎧𐎫𐎠𐎢𐎡𐎹 (v. 𐎧𐎫𐎠𐎢𐎡𐎹 <𐎧𐎫𐎠𐎢𐎡𐎹), kippat; *Faults*.
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 (v. 𐎧𐎫𐎠𐎢𐎡𐎹) 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 (v. 𐎧𐎫𐎠𐎢𐎡𐎹)
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 bil bili sa kippat shame irṣiti; *lord of the lords of*
the vaults of heaven and earth.—Sard. i. 5.

𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 sa kima il-samas talime sa kippat shame irṣiti; *who*
like the sun-god . . . of the vaults of heaven and earth.—1 Beltis 3.



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Name of the grandfather of Shalmaneser. See more in p. 541.



𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹, kupur, kupri; *Cement*. Heb. 𐤍𐤏𐤔
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹
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 𐎧𐎫𐎠𐎢𐎡𐎹, itat kar ḥiriti-sa 2 kāri daltī in kupur va agurri abni; *the walls*
of the fortification of its ditch, two long embankments, in cement and brick I
built.—E.I.H. v. 20.

𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹, ḥirit-qu aḥre ma ina kupri va agurri aqur kibir-sa;
its ditch I dug, and with cement and brick I lined its length.—E.I.H. iv. 61.
 Porter's transcript has 𐎧𐎫𐎠𐎢𐎡𐎹. See E.I.H. iv. 12. Nabon. i. 26, &c.



𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹, kubur, kibir; *Size, Weight, Mass*. Arab. 𐌒𐌔𐌕𐌐.
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹
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 is-ersi aṭaḥuti sa 64-ta han kubur-sun biblat Ḥamāni eli nirgalle ukin; *four*
columns of cedar depressed(?) which 64 their size (or weight), in Mount
Amanus upon lions I placed.—Botta 152, 19 = 163; 16^{ter} 114; 38, 65.











Doubtful; the several copies vary; we have 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 and
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 for 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹; in 16^{ter}
 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹 𐎧𐎫𐎠𐎢𐎡𐎹, urmaḥḥe, "lions," instead of *nirgalle*; in 38, 65, erai
 for *eri*.

KBRr   (v. 𐎠𐎫𐎠𐎥), sar kullat kibrat arbata (v. arbai); *king of all the four regions.*—Obel. 16. Sard. i. 10.

  (v. 𐎠𐎫𐎠𐎥), sar kibrat arba; *king of the four regions.*—Sarg. 2.

The same in the Gold Tablet, line 3, with   instead of  .

  (v. 𐎠𐎫𐎠𐎥), sar kibrat arba; *king of the aggregate of nations.*—Sard. i. 35.

KBT 𐎶 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, ina kibiti-sunu
zirti; in their high dignity.—Botta 33, 56. See p. 111.

𐎶 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎶 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺
𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, sa ina kibiti-sa ikkiṣa
qaqqadu Teumman sar Numma-ki; who in her honour . . . cut off the head of
Teumman, king of Elam.—2 Beltis 2.

𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺
𐎠𐎢𐎺 𐎠𐎢𐎺, kibita-sa malku baun-sun sibuta l'ilik; his glory the king
who built them abundantly may he bring in.—Botta 132, 7 = 191. See also
Botta 16^{quater} 141. (Doubtful.)

𐎶 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, 𐎠𐎢𐎺 𐎠𐎢𐎺, 𐎠𐎢𐎺 𐎠𐎢𐎺, 𐎠𐎢𐎺 𐎠𐎢𐎺
kabtu, kabti, kabta, kabtute; Honourable, great; heavy; much, many.

𐎶 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺
𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, sá saaridu kabtu sik ili rubu Mardak;
he the elder, the honourable, the chief(?) of the gods, prince Merodach.—
E.I.H. ii. 2.

𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺
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qaṭar nakvuti-sunu kima imkab kabti pan shame rapenti naktil; the smoke of
their burning, like a heavy cloud, the face of heaven concealed.—Sen. T. iv. 68.

𐎠𐎢𐎺 (𐎠𐎢𐎺) 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺
𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺
Gugga (v. Gugu) sar Luddi nibit sarṭati-ya kabti ina ḫalmi(?) usapri-sa;
Gyges king of Lydia the mention of my great royalty in a dream
[Assur] disclosed to him.—Assur b.p. iii. 8.

I think we have here one of those dislocations mentioned in pp. 403, 419;
the name of Assur follows, with the conjunction "and" interposed. This inter-
position may, indeed, be a mere blunder, but we have it on two slabs, which have
several small variations.

𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺
kabtu nir bilati-ya emid-ṣunuti [emiṣunuti]; heavily the yoke of my power I
placed upon them.—Emar ii. 21.

KGK 𐎧 𐎠𐎵 𐎠𐎵 𐎵, 𐎠𐎵 𐎠𐎵 𐎠𐎵, Kiakku, Kiakki.—Sarg. 22.
Botta 45, 16 = 28.

A petty king of the city of Sinukhtu, in or near Phoenicia, deposed by Sargon.

𐎧 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, kakkabis; *Like Stars*. Heb. 𐤏𐤏𐤏.

𐎵 𐎠𐎵 𐎵 𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
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𐎵 𐎵 𐎠𐎵, elap Kua xariri va aben um'in kakkabis samami; *the tabernacle of Merodach* [see Kua, p. 512] *with figures and stone I adorned, like the stars of heaven*.—E.I.H. iii. 12.

𐎧 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, Kikkisu.—Syl. 672.

KGM 𐎧 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, Kagmī, Kagmé.—
Sarg. 28. 33 BM 9. Botta 150, 12.

A province of Armenia, near Van(?).

KGN 𐎧 𐎠𐎵 𐎠𐎵 𐎠𐎵, kagina.—Tig. viii. 12.

Sort of precious stone, dug up in the mountains of Nahrī. See the passage in which the word occurs, quoted under Ka in p. 503.

𐎧 𐎠𐎵 𐎠𐎵 𐎠𐎵, Bit-kugina.

𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
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𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
Bit-Kugina sa er Baz ana Bil-Zirbi bili-ya essis epus; Bit-Kugina of the city of Baz, to Bil-Zirba my lord, substantially I made.—Neb. Gr. ii. 48.

𐎧 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, Kugusakka.—Beb. 41.

A city of Persia, the residence of the rebel Maritua, who rose up against Darius and was put to death by the Sussians.

KD 𐎧 𐎠𐎵 𐎠𐎵 𐎠𐎵, kidn = kibirn.—49 II. 25a.

Perhaps a "tomb," the Heb. 𐤏𐤏; and we have Heb. 𐤏𐤏, "destruction," in Joh xxi. 20. The line preceding the above in the bilingual list exhibits the word 𐎠𐎵 𐎠𐎵 𐎠𐎵, *mid*, "death," which may afford some corroboration to the suggestion; there is very frequently some analogy in the import of the words following each other in these lists. See the line quoted at the top of page v. in the Additions and Corrections.

KD 𐎠𐎵 𐎠𐎵𐎠𐎵, kidā; *Vault*.—Oppert. Pers. 303.

𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵
𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, opiri [is-mada] kidā ellutū kirba-sa umallū; *with*
earth the lofty vaults in it I filled.—Inscr. of Mylitta, Exp. Més. 295, l. 17.

Dr. Oppert's translation is "j'ai formé les voûtes de ses niches intérieures par une terre massée."

𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, ikdi; *Strong*.

𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, anaku kima ami ikdi panu-sesu azbat; *I, like a strong bull (f)*
their head I took [marched at their head].—Sen. T. iii. 74.

See more in Additions and Corrections, p. xiv. This should have been entered in . 171.

KDB 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, qitmasti; *Gathering*. Arab. تمش.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
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 la-pan qitmasti abdi-su sa usabēli eli-su edissi-su ipparsid; *from the gathering*
of his servants [insurrection of his subjects] who came [were made to be] upon
him, alone he fled.—Aesur b.p. ix. 120.

I have doubtfully rendered *edissi-su* by "alone," from the analogy of the old Scottish "his lane." Or perhaps, adopting Dr. Hincks's suggestion that *su* might be used as a plural when the antecedent denoted "people" (see Journ. R.A.S., 1866, p. 494), the clause might be read *edissu pami-su ipparsid*, "alone he fled before them."

KDD 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, kididu.—Syl. 254.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, kudude; *Carbuncles, Gems*. Heb. קדוד.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
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𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
 va istari basū kirib-su; *city chosen of Istar, which numbers of gems of gods*
and goddesses are in it.—Sen. Gr. 35.

KDL 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, Kitlala.—New Div. ii. 80, 81.

A city of Syria, near the Euphrates.

KDN 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 (v. 𐎠𐎢𐎵), *Submissive*. Syriac ܠܬܝܬܝܢ.

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
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la kitnuu; who from of old to the kings my fathers were not submissive.—
Sen. T. l. 66.

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
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kitnuu aua niri; upon the covers of Nipur, rugged mountains, their abode
was established and they were not submissive to my yoke.—Sen. T. iii. 70. See
also Sen. Gr. 19. 21.

I have translated in p. 37 a passage which includes part of this clause; in that place I expressed doubts of my reading, which were caused by the repetition of 𐎠𐎢𐎵, "bird." I have since then examined the cylinder, and find that the first 𐎠𐎢𐎵 is separated from the preceding word *qisit* (or *kisit*), and that 𐎠𐎢𐎵 looks like 𐎠𐎢𐎵. This would render the passage still more unintelligible, and it may be that 𐎠𐎢𐎵 was a mistake, and was corrected by the scribe. I must leave this for further investigation. I consider *sitnuat* and *kisnuu* to be what Dr. Hincks termed *permanative verba*.

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
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.... 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
daunuti sa la kitnuu aua niri senuu adi nisi-sunu alula ana Assur-ki;
Sithraphernes and Hyphernes, valiant governors of cities, who were not sub-
missive to my yoke, them and their men I carried off to Assyria.—
Ezar iv. 15.

The Greek forms *Sithraphernes* and *Hyphernes* are from Dr. Oppert; the country of these chiefs was Media, and in the Persian of the Behistun monument would probably have been written "Chitrafrana" and "Vifrana;" in the Assyrian "parna" we have exactly the form of the Scythic version.

KDP 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵, Katpadukka; Cappadocia.—
No. 6, N.R. 14.

KDR 𐤊𐤍 𐤏𐤍 𐤋𐤍 𐤍𐤏 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍, lu-niqut urrihte ibbuti mahar-sun akki ma usamšira
 kitra-ya; *victims of sweet savour(?) (and) pure before them I slew, and made
 them receive my homage.*—Ezer vi. 31.

𐤊𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
 kuduru, kudurru; *Landmark; a Coronet; Submission.*

All these forms, and others with change of the initial to *ku* and *ki*, are found in or may be inferred from the inscriptions; see also *Zabul-kuduri*, p. 310. The root in Hebrew will be 𐤊𐤍, implying something round. Castell translates 𐤊𐤍 *globe*, *sphere*, and compares *coronet*, *tiara*, *mitra*, &c. We have thus a "landmark," which in Assyria is a stone of roundish form so far as we have them, and likewise a "coronet." I do not know how to derive the meaning "submission."

𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
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 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
 [alib] *suntā va nqaḥ kudurri anni izzakku; any one who shall raise, and to
 injury that field and to fracture this landmark shall expose.*—1 Mich. ii. 8.

Compare *aiumma kūu-su ūlu ma ina eli bīl ḥamī isakḫnu*, "whoever its bulk (the land-mark?) shall take up, and place on Bit-ḥanbi;" 1 Mich. ii. 33. I quote this as a justification of the preceding translation, but *kūu* is doubtful; see pp. 517, 518; in the latter page I have printed *kudur kogu*, as equivalent to the "bulk of a man," in 29 il. 50a; in this I may have blundered, having read 𐤊𐤍 instead of 𐤊𐤍, which appears on the plate; but *kuduū* is so unlikely a form, that I am inclined to look at it as a mistake of the lithographer.

𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
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who) shall take up the border (fence?), and the landmark shall change.—
 1 Mich. ii. 13. The same in 3 Mich. iii. 20, with 𐤍𐤏𐤍 𐤍𐤏𐤍 and
 (erroneously) 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍.

𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍
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*Ninib bil miṣri va kudurri kudurma-su ṭipṭuḥ; Ninib lord of boundaries and landmarks, his
 landmark may he break up (or take away).*—2 Mich. ii. 27.

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

KDR Submission :-

𐤏𐤃𐤁 𐤁𐤍𐤕 𐤁𐤍𐤕 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁, kadurru emid-
sanuti.—Sard. i. 73.

𐤏𐤃𐤁 (v. 𐤁𐤍𐤕) 𐤁𐤍𐤕 𐤁𐤍𐤕 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 (𐤏𐤃𐤁), kadurru
(v. kudurru) emid-sanuti.—Sard. ii. 47.

𐤁𐤍𐤕 𐤁𐤍𐤕 (v. 𐤏𐤃𐤁) 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁, kadurru
(v. sadu) emid-sanuti.—Sard. iii. 135.

𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 (v. 𐤏𐤃𐤁) 𐤏𐤃𐤁 𐤏𐤃𐤁
𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 (v. 𐤏𐤃𐤁) 𐤏𐤃𐤁 𐤏𐤃𐤁 and
𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁, Ameka
Arastua madatu kidurru [v. kaduru, kidurru] on Assur billi-ya Iklá; Ameka
(amid) *Arastua the tribute and submission of Assur [due to Assur] my lord
they withheld.*—Sard. ii. 50.

I translate "submission I imposed upon them," Dr. Oppert having found
𐤏𐤃𐤁𐤏𐤃𐤁 explained by *kadurru* on a slab which I have not seen. See his Commem-
orary on the great Khorsabad Inscription, p. 42.

I would infer from all the foregoing detail that 𐤁𐤍𐤕 𐤁𐤍𐤕 and
𐤁𐤍𐤕 𐤏𐤃𐤁 𐤏𐤃𐤁 as well as 𐤏𐤃𐤁 𐤏𐤃𐤁, at least when signifying a land-
mark, were identical; and I conclude that the pronunciation was *kudurru* (kadurru
or kidurru), because *kudur* is the name of Nabuchadnezzar [Nabu-kuduri-ṣur] is
written 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 [E.I.H. vi. 65], 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁
[Senk. Cyl. i. 1], and 𐤏𐤃𐤁 𐤏𐤃𐤁 [Senk. Br. Sh. 8, No. 4, R.I., Vol. 1].

KDR_B 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁, 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁, qitrub; *Meeting, encounter,
attack.* Heb. 𐤏𐤃𐤁.

𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁
𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁
𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁
ina qitrub mitluti-ya ina niri-ya lá aduk; *2 suai ur-mahi ina libbi-ya ikdi
ina qitrub mitluti-ya ina niri-ya lá aduk; two sooses (120) of lions with my
strong heart by the attack of my maces, on my feet I killed.*—Tig. vi. 78.

𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁
𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁
𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁 𐤏𐤃𐤁
mitluti-su ina rukubi-su pattute ina niri-su ina ḥaruṭi [is-pa] ina birki [bi]
iduk; *(two sooses of lions with his strong heart) by the attack of his maces, in his
open chariot, on his feet, by his sceptre, on the knee, he killed.*—Br. Obel. i. 10.

* See also Sen. T. I. 25; Sen. Gr. 8.

KZ 𐎧𐎫𐎧𐎫. <𐎧𐎫 𐎧𐎫 <𐎧𐎫 -𐎧𐎫 𐎧𐎫, kim, kine; *Sword-bearer*. Syr. 𐩌𐩣𐩣.

𐎧-𐎧𐎫 𐎧𐎫 𐎧𐎫 <𐎧𐎫 -𐎧𐎫 𐎧𐎫 -𐎧𐎫 𐎧𐎫 -𐎧𐎫 𐎧𐎫
𐎧𐎫 <𐎧𐎫 -𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫
𐎧𐎫 𐎧𐎫 <𐎧𐎫 𐎧𐎫 - 𐎧𐎫 𐎧𐎫 𐎧𐎫, 𐩠𐩣𐩣𐩣 mitātu ana kizé
ramani-su ikbi ma umma rašiba-nai ina izkut; *he desired death; to his own*
sword-bearer he said that "pierce me with weapons."—Assur b.p. vii. 56.

Mu appears superfluous here; for *umma* see p. 514.

𐎧𐎫 𐎧𐎫 𐎧𐎫 <𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫
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apatoḫu aḫal; *he (and) his sword-bearer with their crooked swords of iron*
they cut open each other.—Assur b.p. vii. 56.

𐎧𐎫 <𐎧𐎫 𐎧𐎫 𐎧𐎫 <𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫.





Part of a gate intended to receive a statue; perhaps a niche; see Heb. 𐤍𐤅, "cup."

𐎧𐎫 <𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫
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<𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫
𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫 𐎧𐎫
kaṣpi na ṣippe uanzuru kaina; *the* • *of bronze which in the niches of*
the gates of Bit-aggatu, (and) the ornaments (f) of silver of the pediment, were
erected strongly.—Narig. i. 21.

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matirimu kaṣpi na ṣippe kima ṣimāti-su ristāti ussiz iua kigallā; *eight* • *of*
bronze . . . in the niches of these gates, as of old, (and) the ornaments of silver
of the pediment, as its chief embellishments, I erected on their foundations.—
Narig. i. 30.

These sentences, like much of the architectural detail in the inscriptions, are not very clear, and the translations must be looked upon as partly conjectural.

























































































































































































































































































































KZB

though ingenious, is hardly satisfactory. Dr. Oppert, in his Commentary on the Sargon Inscription, pp. 216-7, proposes , "two hours" [see  in Beh. 55, and , "long" (not "hours") in p. 65], but I fail to see why a division of the day should be called "two hours" when there is no evidence of the use of the primary "hour." I would rather propose the Arabic , "to divide, cut off, interrupt a camel in drinking"—Gölins; the meaning might be either "the division (of the day)" or the "interruption" of the flow of water in the elepaydra.

¶  , *kuzbu*; *Form, Beauty*. Heb. .

The Hebrew word properly signifies "shape" or "size;" see 1 Kings vi. 27; vii. 27; but, like the Latin *forma*, might include the notion of "beauty."

  , *kuzbā, adv. Beautifully*.

KZG 𐎲𐎠 𐎠𐎠 𐎠𐎠, Kizikki.—Botta 144, 9 = 0; 152, 5 = 137.

The abode of the god Laguda, associated with other ancient cities in Chaldaea to which Sargon restored the gods taken from them.

KZZ 𐎲𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, 𐎲𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, kizzata, kizata; *Thorns*.
Heb. 𐤏𐤏.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠
𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, nidurta kizzata ina libbi isakkann; (*whosoever*)
weeds (?) (and) thorns within it shall plant.—1 Mich. ii. 15.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠
𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, kizzata nikata isakkanu equi [alibi]; (*whosoever*) *thorns*
(and) weeds shall plant in the field.—2 Mich. ii. 6.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠
𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, niarta kizata ina lib
equi [alib] anni isakkanu; (*whosoever*) *weeds (?) and thorns in the midst of this*
field shall plant.—3 Mich. iii. 21.

These clauses, inserted in the legends inscribed on three blocks of hard stone serving as landmarks, express one of those acts which were to bring curses upon the doer; they are obviously formed upon the same model, as is the case with so many other Assyrian phrases, but there is usually something different, as in the present instance; I have not much doubt as to the value of kizzata, and the other noxious plant may be expressed by "weeds," until we have something better. Some blight may be intended; see the Heb. 𐤏𐤏 in Exod. ix. 31, 32. I am not sure that the first word in 1 Mich. should not be read *nizata*.

KZŠ 𐎲𐎠 𐎠𐎠 𐎠𐎠, 𐎲𐎠 𐎠𐎠 𐎠𐎠, kappu, n. kappi, obl. *Throne*.
Heb. 𐤏𐤏.

Found only in bilingual tablets, so far as I remember. See the word equated to the Accadian *u-gu-en* in p. 317.

KZP 𐎲𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, 𐎲𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, 𐎲𐎠 𐎠𐎠 𐎠𐎠 (?), kappu, a.
kappi, obl. *Silver*. Heb. 𐤏𐤏.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠
𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, kirbi-en pitu kappu nbannu; *within it a*
work of silver I built.—E.I.H. iii. 58.

I hardly know how this bit is connected; it is probably with the preceding clause, the 𐎠𐎠 𐎠𐎠 𐎠𐎠 of altars. In Forier's Cylinder we have the usual 𐎠𐎠 𐎠𐎠. See also in ix. 12, printed in pp. 448 and 479.

KK

𐎲𐎠𐎧𐎠 . 𐎲𐎠𐎧𐎠 . 𐎲𐎠𐎧𐎠 . 𐎲𐎠𐎧𐎠 . 39 II. 11 a.

See Journ. R.A.S., 1866, p. 509, where Dr. Hincks makes some observations on the double plural in this extract, *pias* and *piis*, "mouths;" probably "heads, faces," also; see p. 502.

𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠, *Be it Confirmed.*

Communicated by Sir H. Rawlinson; it is found at the end of certain documents, affirming the truth of their contents. See in 58 II. 435 and 564. See also the following extract, printed in p. iii. of Add. and Cor., but with *aminá* instead of *aminú*:-

𐎲𐎠𐎧𐎠 (𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠) 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 . 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠-
32 II. 62 a.

Cf. the Hebrew 𐤀𐤍𐤍. Deut. xxvii. 15, *ayy*.

𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠, Káki.—New Div. ii. 64.

A king of Hubuska, plundered by Shalmaneser.

𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠, 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠, kiku, kaku; *Boats (?)*.

The word is clearly Accadian, and the meaning given is a mere guess. I have been partly led to it by the Turkish 𐌒𐌐, *caique*, and partly by a conjecture that the word *dik* in Heb. 34, rendered doubtfully "boats," may have been *kiku*, the 𐎲𐎠𐎧𐎠 and 𐎲𐎠𐎧𐎠 being frequently confounded. See the passage printed in p. 581.

𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠
𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠
ili matal mati-su ina kiku-sunn itki ma kirib elippi usarkib; *the gods, the rule of his country, in their boats he gathered (or in boats he collected them?) and in tabernacles he caused them to ride.*—Sen. T. iii. 55. See pp. 350, 387, 531.

𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠
𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠
𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠
𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠
daanati ili mati-sun ina kaku-sunn itká tamtl ebiru ma usiba kirib-sun;
when the men of Bit-Yakin, before my powerful weapons, the gods of their land in their boats (?) had gathered, the sea they crossed, and settled in them.—Neb. Yuu. 22.

𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠 . 𐎲𐎠𐎧𐎠 𐎲𐎠𐎧𐎠, kallatá.—49 II. 35 a.

A city near the Upper Tigris, "facing the hills of Matni," captured by Sardanapalus.

Kabûigo is an irregular form; in almost every instance the Assyrian column of the syllabary has a noun in the nominative case.

𐎲 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 𐏪 𐏫 𐏬 𐏭 𐏮 𐏯 𐏰 𐏱 𐏲 𐏳 𐏴 𐏵 𐏶 𐏷 𐏸 𐏹 𐏺 𐏻 𐏼 𐏽 𐏾 𐏿
𐐀 𐐁 𐐂 𐐃 𐐄 𐐅 𐐆 𐐇 𐐈 𐐉 𐐊 𐐋 𐐌 𐐍 𐐎 𐐏 𐐐 𐐑 𐐒 𐐓 𐐔 𐐕 𐐖 𐐗 𐐘 𐐙 𐐚 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠 𐐡 𐐢 𐐣 𐐤 𐐥 𐐦 𐐧 𐐨 𐐩 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 𐐱 𐐲 𐐳 𐐴 𐐵 𐐶 𐐷 𐐸 𐐹 𐐺 𐐻 𐐼 𐐽 𐐾 𐐿
𐑀 𐑁 𐑂 𐑃 𐑄 𐑅 𐑆 𐑇 𐑈 𐑉 𐑊 𐑋 𐑌 𐑍 𐑎 𐑏 𐑐 𐑑 𐑒 𐑓 𐑔 𐑕 𐑖 𐑗 𐑘 𐑙 𐑚 𐑛 𐑜 𐑝 𐑞 𐑟 𐑠 𐑡 𐑢 𐑣 𐑤 𐑥 𐑦 𐑧 𐑨 𐑩 𐑪 𐑫 𐑬 𐑭 𐑮 𐑯 𐑰 𐑱 𐑲 𐑳 𐑴 𐑵 𐑶 𐑷 𐑸 𐑹 𐑺 𐑻 𐑼 𐑽 𐑾 𐑿

Bit-Kikupan bit-pa ina tuppa Dur Babel-ki sakis epus; to Nin of Bit-Anna my lady of mercy, Bit-Kikupan, her house, in an opening(?) of the wall of Babylon, consequently I built.—E.I.H. iv. 56.

This goddess is rendered by Dr. Oppert "la souveraine de la maison d'Oannes."

I only learn from these extracts that kn' was one of the values of $\mathfrak{E} \mathfrak{E} \mathfrak{E}$.
See p. 197.

And usually comes before the genitive case of its substantive, singular or plural, and may itself be considered a substantive. *And* and *andz* are identical. *And* is plural, and comes before enclitic pronouns. The monogram stands for all forms.

ܐܝܢ ܥܠ ܕܡܪܝܩܬܐ ܕܝܫܘܥ ܒܢ ܡܪܝܡ ܕܡܪܝܩܬܐ ܕܝܫܘܥ
ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
*[ix-as-pa] iarti ana paqadā kal dadmi; who hath given the sceptre of justice
 for providing over all men.—E.I.H., iv. 20. See also viii. 22.*

See *Dada*, p. 227. Mr. G. Smith informs me that he has found on a slab devoted equally to *alibi*, "cities" the word might apply either to "men" or "cities" in most of the cases in which I have seen it used.

KL E𐎶𐎶𐎶 E𐎶 I𐎶 I𐎶 < E𐎶𐎶 I𐎶 𐎶 E𐎶𐎶 E𐎶𐎶 E𐎶𐎶 I 𐎶
 𐎶 E𐎶𐎶 𐎶 𐎶𐎶 < E𐎶𐎶 𐎶𐎶𐎶 E𐎶𐎶 𐎶𐎶𐎶 𐎶 E𐎶 E𐎶𐎶𐎶 E𐎶𐎶
 <𐎶 E𐎶𐎶 𐎶𐎶 𐎶𐎶 < E𐎶𐎶 E𐎶𐎶 𐎶 E𐎶𐎶𐎶 𐎶 I𐎶, rabi u nisei mati-ya
 kali-sunu ina takulte u kireti ina iṣṣiqta silāti kirib-an naesib; *the great men*
and the men of my country all of them, in service and humility, in obedience
tranquil, in it I established.—Esar vi. 34.

See also Esar i. 28; Boiss 145.2 = 14, &c. &c. *Kali-an* in Esar v. 12 must be an error of the engraver.

The Monogram 𐎶𐎶 :-

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 < E𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 I 𐎶 𐎶 E𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶, Assur Istar an Nineveh-ki ili
 Assur-ki kali-sunu ina garbi-an aṣri; *Assur, Istar of Nineveh, the gods of*
Assyria, all of them, in the midst of it I invoked.—Esar vi. 28.

E𐎶𐎶𐎶 <𐎶𐎶 (𐎶) E𐎶 (𐎶) 𐎶𐎶 𐎶𐎶 𐎶𐎶 E𐎶𐎶𐎶 E𐎶𐎶 𐎶𐎶
 𐎶𐎶 E𐎶 E𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 < E𐎶𐎶 I𐎶, sar kisat Lasanan sar kiptat
 arbai sar kala malki; *king of the multitudes of Lasanan, king of the four*
regions, king of all kings.—Tig. i. 30. See Sird. i. 16, and p. 107.

𐎶𐎶 E𐎶𐎶 𐎶, kalit; 𐎶𐎶 𐎶, < E𐎶𐎶 𐎶, E𐎶 < E𐎶𐎶 E𐎶 E𐎶, kullat; *All*
 E𐎶𐎶 E𐎶𐎶 E𐎶, E𐎶𐎶 E𐎶𐎶 𐎶 E𐎶𐎶𐎶 𐎶𐎶 𐎶, usanqita
 kalit multarbi; *(who) hath subdued all rebellion (or iniquity).*—Tig. vii. 41.

In one cylinder there is a variant E𐎶𐎶 E𐎶𐎶𐎶 𐎶𐎶 E𐎶, *usankia*. In Tig. v. 66 we have 𐎶𐎶 E𐎶𐎶 𐎶𐎶 𐎶𐎶, which would be *usankia*, "enlarging," certainly not consistent with the context; I suspect it was intended for *maḥribu*, "destroying," and that *bi* was an error.

𐎶𐎶 𐎶𐎶 E𐎶𐎶 E𐎶𐎶 E𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, ḫartedū kalit mati; *terror*
of all countries.—Obel. 77; New Div. i. 6; with 𐎶𐎶 𐎶𐎶 I𐎶 in 12 BM 7
 and Sh. Ph. i. 28.

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 I𐎶 I 𐎶𐎶 I E𐎶𐎶 I E𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶,
 kullat mati-sunu ana niri-su usakuisa; *all their countries to his yoke [feet]*
he subdued.—Sard. iii. 128.

𐎶𐎶 𐎶𐎶 𐎶𐎶 I𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶, kullat sibi mnapirra; *all*
enemies crushing.—Sard. i. 15.

KL <𐤀𐤁𐤁 𐤒, kilal; *the Whole*.

𐤔 𐤀𐤓𐤓𐤕 (𐤀𐤓𐤓𐤕 𐤔 𐤀𐤓) 𐤀𐤓𐤓𐤕 𐤀𐤓- <𐤀𐤓 𐤔𐤓𐤓 (𐤀)
𐤀𐤓 𐤔𐤓-𐤓 𐤔𐤓𐤓 (𐤔𐤓𐤓 𐤓𐤓) 𐤀𐤓 <𐤀𐤓 𐤒 𐤀𐤓 𐤔𐤓 (𐤔)
𐤀𐤓 𐤀𐤓𐤓𐤕 𐤔𐤓𐤓, *saga (huput) hokali-sius (sn) mahdu sa kilal-su la gabtat*;
the substance (furniture) of his (their) palace much, the whole of which was
not taken.—44 BM 26. 45 BM 33. New Div. ii. 75. Sard. iii. 86, 75.

One translation may serve for these several extracts, which are almost identical. The last part of the clause is given with hesitation. Dr. Oppert renders it "dont la beauté est sans égale;" the property in question is in each case part of an enumeration of articles plundered.

𐤒 <𐤀𐤓 𐤒 𐤔𐤓 𐤔𐤓. <𐤀𐤓 𐤔𐤓 𐤒 𐤔𐤓. <𐤀𐤓 𐤔𐤓 𐤔𐤓𐤓 𐤔𐤓.
kilallau, kilalin; *Wholly*.

These may be plural forms of kilal.

𐤀𐤓 𐤒 𐤓𐤓 𐤔𐤓𐤓 𐤀𐤓 <𐤀𐤓 𐤔𐤓 𐤔𐤓 𐤀𐤓𐤓 𐤀𐤓𐤓 𐤓𐤓 𐤔𐤓
𐤀𐤓 𐤔𐤓 <𐤀𐤓 𐤒 𐤔𐤓 𐤔𐤓 𐤀𐤓 𐤔𐤓 𐤔𐤓 <𐤀𐤓 𐤓 𐤀𐤓𐤓 𐤔𐤓 𐤓𐤓
ilut(?) abn kumina-turda girāti abni kilallan ina saddi-sun abtuk; *lofty*
columns of stone kumina-turda I made, (and) wholly in the mountains I
fashioned them.—40 BM 8 = Sen. B. iv. 17. See p. 481.

I read the second letter 𐤀𐤓; it is marked 'doubtful' in the printed sheet, and we have a passage almost exactly parallel in 41 BM 36, which is quite clear.

𐤓 𐤔𐤓 𐤓𐤓 𐤔𐤓𐤓 𐤔𐤓 𐤀𐤓𐤓 𐤔𐤓 𐤀𐤓 𐤔𐤓 𐤔𐤓 𐤔𐤓
𐤓𐤓 𐤔𐤓 𐤔𐤓 𐤔𐤓𐤓 𐤀𐤓𐤓 𐤔𐤓-𐤓𐤓 𐤔𐤓𐤓 <𐤀𐤓 𐤀𐤓𐤓 <𐤀𐤓
<𐤀𐤓 𐤔𐤓 𐤔𐤓𐤓 𐤔𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤔𐤓𐤓 𐤀𐤓 <𐤀𐤓 𐤔𐤓
nahar Hammurabi Babilat-mie eggil [kan-ik] lu ahri kimdi-m
kilaliu ana meria l'utir; *the river Hammurabi (and) the Babilat-mie*
canal I dug beside it, wholly to completion I brought (it) (or to its
former condition I restored it).—Hamm. i. 23.

𐤒 𐤔𐤓𐤓 𐤔𐤓 𐤀𐤓, kalama; *All, whatever it may be*.

Mu appears here to have an indefinite force, as in *psalms*, "at any former time;" *sonoma*, "whoever;" *matina*, &c. See Heb. 𐤓𐤔 and 𐤓𐤔𐤓𐤓𐤓.

𐤓 𐤔𐤓 <<< 𐤔𐤓 𐤓𐤓 𐤀𐤓𐤓 𐤓𐤓 𐤔𐤓𐤓 𐤀𐤓𐤓 𐤔𐤓𐤓
𐤔𐤓 <𐤀𐤓 𐤔𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤔𐤓𐤓 𐤔𐤓 𐤀𐤓, Sin-ahī-irba asariddan
malki mudo sipri kalama; *Sennacherib, the chief of monarchs, skilled in*
embellishment of every sort.—Sen. B. iv. 20 = 41 BM 21.

KL <𐎠𐎡𐎴𐎧𐎺, kili; *Decorations, Furniture, &c.* Heb. ִזְזִי.

𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 (v. 𐎡𐎴𐎧𐎺) 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺
𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺
<𐎠𐎡𐎴𐎧𐎺 I, bekal sātu uipihū (v. 𐎡𐎴𐎧𐎺) pasqu sa abu ka abu amat
nsepis ma usalmā kili-su; *that palace airy (and) wide, of marble(?) and lapis
laruli I caused make, and I completed its decorations.*—Ezar vi. 5.

I 𐎠𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 <𐎠𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺
I 𐎠𐎡𐎴𐎧𐎺 <𐎠𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺 𐎡𐎴𐎧𐎺
nakante-sa la ekim-si ana bit kili la isarrak-si; *to its treasure-house he shall
not carry them away, to its store-house he shall not deliver them.*—Monol. 36.

Si must be a plural feminine here; the word refers to the columns, decorations, &c., of a palace. I think I have seen this usage elsewhere.

𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 <𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 <𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺
𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺
umahu. —Monol. 69.

This I do not understand; it indicates an offensive act, which is to be followed by the anger of Assur.

KLB 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺, kulab; *Gate-posts.* Arb. ڪُلاب.

𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺
kulab babi-siu emad; *of is-dappi the posts of their gates I raised.*—
Botta 152, 20.

I am not quite sure of the translation; Gollub gives "lignum quo sustinetur mœnus" as an equivalent for the Arabic *doppi*; the Chaldee and Syriac words are used for "boards" generally; the Rabbins use *doppi* for panels of doors. In the otherwise identical phrase, from Botta 164^{note} 116, and 38, 66, the determinative is omitted. In Ezar vi. 2 *niine* takes the place of *doppi*; see p. 10. Most probably cedar, or fir, or pine is meant, so called because it would easily divide; our own "deal," used chiefly as the name of pine or fir wood, formerly signified "divide," and we still say "deal the cards." See the Dutch *deelen*, German *theilen*.

𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺, 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺, kulubulti; *Dresses, Cloths.* Heb. שִׁבְּלֵי.

The word here is obviously *labulti* (*labuti*), and *ku* merely a determinative. See under *Kulum*; see p. 558.

𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺
(𐎠𐎡𐎴𐎧𐎺) 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺 𐎠𐎡𐎴𐎧𐎺
attahar; *dresses woollen, dresses linen, I received.*—Sard. i. 79.

KLH 𐎧𐎺𐎠 . 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠, Kalhu, n. Kalhi, g. Kalba, ac.
City of Calah. See p. 250.

KLL 𐎧𐎺𐎠 𐎧𐎺𐎠, Kalla; *All.* See p. 557.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 . 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 .
𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 40II.16d.

We have here *kills*, the name of a sort of 'stone in the third language of the trilingual inscriptions. The Accad reads *si ha*, "eye of bird," and the Assyrian *ini ispuwi*. See *Assura*, p. 370.

𐎧𐎺𐎠 𐎧𐎺𐎠 . 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 49II.26a. See also p. 558.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠, kilili; *Crowns*. Chal. 𐎧𐎺𐎠.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
of lapir laruli its head I completed.—E.I.H. ix. 17.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠, 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠, kilallu, kilallu; see p. 558.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠, qullaltû; *Curse, Malediction*. Heb. 𐎧𐎺𐎠.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
common people not doers of sin and evil-speaking.—Ses. T. iii. 6. See p. 407.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
la isû; their common people who sin and evil-speaking had not.—Esr. ii. 19.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠, Kullar.—Obel. 50.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
Zamus as bitani attarad; Kullar I crossed; to Zamus which adjoins it(?) I
went down.—Obel. 50.

For the reading *attapalkat* see pp. 99, 98. For the translation "which adjoins it," given as a guess by Dr. Hincks, there is no authority; see p. 163, where I have made a guess in a note; but the passage before us, which I had not then noticed, shows that I was wrong. In line 51 we have 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠, "near Mount Amanus," which Dr. Hincks renders *Kullar*, but I do not know any authority for making *kul* one of the powers of 𐎧𐎺𐎠.

KLT 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤗𐤀 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤗𐤀 𐤀𐤗𐤍 𐤀𐤗𐤍
 𐤗𐤀 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍
 (v. 𐤀𐤗𐤍 𐤀𐤗𐤍), eri sa ina kirib ḥarsani danni saknu [suan] abbul agur
 in imati asrup; *the cities, which in deep forests were situated, I threw down,*
I destroyed, in fires I burned.—Sard. i. 66. (Ph. comp. up.)

𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍
 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍, batuli-sunu batulate-sunu ana isate asrup; *their youths*
(and) their virgins at fires I burned.—Sard. ii. 43. (Ph. comp. te.)

𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍
All round, All about.

The termination *tes* seems to imply "local extension;" see *ebirtan*, "a place of crossing;" *manitau*, countries generally, but it is as yet uncertain.

𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍
 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍
 𐤀𐤗𐤍 𐤀𐤗𐤍 (𐤀𐤗𐤍) 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍
 (𐤀𐤗𐤍 𐤀𐤗𐤍), lamassi eri masāto en aḥinnā pana u arka ina adda-sa kilatan
 kirib-sa ulmid; *sacred figures of bronze painted, which on this side, before, and*
behind, on its platform all round, within it I erected.—Esar v. 54. See p. 221.

The inscription is damaged; I have put the doubtful characters between parentheses.


𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍
 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍
 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍 𐤀𐤗𐤍
 istappila; *great gates all about, in the whole of the constructions of Babylon*
were contrived.—E.I.H. v. 59.































The translation may not be quite accurate, but I think the drift of the sentence is given.

KM 𐤀𐤗𐤍, kam, ḥam; *Some article (or weight) of Copper.*











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 𐤀𐤗𐤍 𐤀𐤗𐤍, kam(i) tamkabar(i) madata-sunu amḥar; *kams of copper,*
their tribute, I received.—Sard. i. 51.

This word occurs very frequently in the inscription of Sardaspalus, with and without the plural sign.

KM , kam, makes an ordinal number.

    <     
         
          

In the small alabs we always find          

This appears to give *kien* as signifying "family," but I do not remember seeing the word used in this sense.

KM <𐤀𐤃 𐤃𐤀, <𐤀𐤃, kima; *Like, As.* Heb. 𐤀𐤃.

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abubi ashup; *the city Khunuts, their strong city, like a heap of corn I swept away.*—Tig. v. 100.

<𐤀𐤃 𐤃𐤀 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃
dust (fragments) I trod down.—Tig. ii. 80.

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lu usardi; *their bodies like the waters of the river near their city I rolled down.*—Sh. Ph. iv. 29.

<𐤀𐤃 𐤃𐤀 (v. <𐤀𐤃) 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃
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(v. 𐤀𐤃 𐤀𐤃), kima qinni udini izzuri [ha] ina kirib mado dannat-sunu
iskunu; *like crowded nests of birds, in the midst of mountains their strongholds they made.*—Sard. i. 50.

I think we should have here qinni with a variant kinni.

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satiruma knapi sa šippe kima šimāti-su ristāti uzziz; (*bronze figures*) *as of old, (and) silver ornaments of the pediments, as its chief embellishments I erected.*—Nerig. i. 30, 32. See p. 544.

𐤀𐤃 𐤃𐤀 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃
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their head took.—Sen. T. iii. 74. See also l. 68, 77.

Kima with its noun may frequently be looked at as an adverb, and we find the adverbial form sometimes used instead, as *nabapi* for *kima nabapi*; see the following examples:—

𐤀𐤃 𐤃𐤀 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃 𐤀𐤃
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tamti ina pagri-sunu kima napāši lu azrup; the sea with their bodies as if trodden down I filled.—New Div. ii. 78.

I think 𐤀𐤃 𐤃𐤀 should have been 𐤀𐤃 𐤃𐤀, as we find the word written in l. 47; the stone is a good deal rubbed in this part, and difficult to read.

KML 𒊕 𒌷-𒊕, *kumela*; *Some part of a Palace(?)* [query, entire].

𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕
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lamaši xirute usepis ma imna aḫ kumela usazbita; *figures of lions and bulls
large I caused make, and towards the right, the side of the kumela (or the
entire side) I made them occupy.*—Sen. T. vi. 53.

Doubtful. I suppose *lama* to be an adverb,—the Latin *destrorsum*; see *lama*,
hela, &c., pp. 79, 92. *Kumela* may, perhaps, be an adjective; see the Arab. كَمَل.
I have not seen the word elsewhere.

𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕 𒌷-𒊕, Dur-Kumtime.—Sard. iii. 6.

City of Mesopotamia, a few days' march from Calah.

KMM 𒊕-𒌷 𒊕-𒌷, 𒊕-𒌷 𒊕-𒌷, *ta'im, t'amn*; see pp. 102, 103.

𒌷 𒊕 𒊕𒌷 𒊕, 𒊕𒌷 𒊕𒌷 𒊕𒌷, *kummu, n. kummi, gen. f. Edifice,
Body of a building.*

Not used, so far as I have seen, before the Babylonian period.

𒊕 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷
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𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷, *ina resi-an kummu rabā ana subat
sarriti-ya.....sakis epna; in the upper part of it a large building for the
seat of my royalty.....conspicuously I made.*—E.I.H. viii. 54.

𒊕 𒊕𒌷 𒊕 𒊕𒌷 𒊕𒌷, *kummu illā; lofty edifice.*—E.I.H. vii. 38.

𒊕 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷 𒊕-𒌷
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*agurri tahlupti-sa uptattir ma libitti kummi-an isanpik tilnis; the burnt
bricks of its covering were detached, and the sun-dried bricks of its body were
thrown out in heaps.*—Birs ii. 4.

𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷 𒊕𒌷
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*libitti kummi-an va agurri
tahlupti-sa abtāti ekair; the sun-dried bricks of its body and the burnt bricks
of its covering (which were) damaged, I made good.*—Birs ii. 10. See p. 144.

KMM

𐎲𐎠𐎵 . < 𐎠𐎵 𐎠𐎵𐎵 . 𐎠𐎵 𐎠𐎵𐎵 𐎠𐎵.—Syl. 82.

𐎲 𐎠𐎵𐎵. 𐎠𐎵 𐎠𐎵𐎵 𐎠𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵 (v. 122), Kummahlu.—Sen. T. ii. 19.
A city of Illipi; probably in the modern Georgia.

𐎲 𐎠𐎵𐎵 𐎠𐎵 𐎠𐎵𐎵. 𐎠𐎵𐎵 𐎠𐎵 𐎠𐎵𐎵 <, Kammanu.—Botta 36, 23; 148, 10 = 82.
Probably Cammanene, a district of Cappadocia.

𐎲 𐎠𐎵𐎵𐎵 𐎠𐎵 𐎠𐎵𐎵𐎵, gummuru; *Perfect*. Chald. 𐎲𐎠𐎵𐎵.

𐎠𐎵𐎵 𐎠𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 <𐎠𐎵𐎵𐎵 <𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵
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hīlupa paltā hālā gummuru; *which as to form and position were varied,*
excellence and lustre perfect.—Sen. B. iv. 23 = 41 BM 27.

Not very certain; see p. 408.

𐎲 𐎠𐎵𐎵 𐎠𐎵𐎵𐎵. 𐎠𐎵𐎵𐎵𐎵. 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵.—Syl. 260.
I only learn from this that the sound of the monogram was *sub*.

KMN 𐎠𐎵𐎵𐎵. 𐎠𐎵𐎵 <𐎠𐎵𐎵𐎵, kuminnu or durminu; *Sort of Stone or Marble*.
Generally followed by *turda*, or *turda*.

𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵
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pili ana ribat sarṛuti-ya an abn ansetir abn kumina turda va abn ṣābu usepia;
a temple of fine stone, for the advancement of my royalty, of various marbles
I caused make.—Neb. Yun. 83.

𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 <𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵, abn
kumina abn kumina turda.—Ezar v. 20.

In the following extract we have what is obviously the same word written
durmina (or *durmina*) instead of *kumina*; this renders it almost certain that the name
was really *durmina*, for 𐎠𐎵𐎵𐎵 is never pronounced *ku*, while 𐎠𐎵𐎵 has frequently
the sound of *dur*; see the name of *Nebuchadrezzar*, p. 541 :—

𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 <𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵𐎵𐎵
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turda mardaka bili rabi Marduk ubannā; *in brick (and) durmina turda, a*
shrine of the great lord Merodach I built.—E.I.H. v. 18.

𐎲 𐎠𐎵𐎵 <<: see *Kinis*, p. 579.

KMS 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔, kamēu; *Store, Treasure*. Heb. 𐤏𐤑𐤕.

𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤁𐤏 𐤏𐤏 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔
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kamēu iznazu mahru-sau simat yomi daruti simat baladi-ya isinnu ina kirbi;
*treasure they have displayed before it, the hoards of long days, the hoards of
my life, they have placed within.*—E.I.H. ii. 62.

Doubtful in part; see pp. 87, 267.

𐤊𐤌𐤔 𐤊𐤌𐤔, kimaš; *Stores, Baggage*. (The same root.)

I have ventured to read 𐤊𐤌𐤔 𐤊𐤌𐤔 *war*, from its resemblance to the Scythian 𐤊𐤌𐤔, *war*; see Journ. R.A.S. 1853, pp. 80, 81. The likeness is not exact, but as near as that of 𐤊𐤌𐤔 to 𐤊𐤌𐤔, 𐤊𐤌𐤔 to 𐤊𐤌𐤔, and several others; and moreover the character was marked as doubtful by Westergaard, who copied the inscription, and who thought it was rather 𐤊𐤌𐤔 𐤊𐤌𐤔; see Société Royale des Antiquaires du Nord, Copenhagen, 1845. The change of s to r in the suffixed pronouns of the third person indicates a final sibilant or dental; in the earlier pages I have read *kilat*; see pp. 82, 163.

𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔
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ina gapli tamhari sustu esib kimaš-qu; *in the melés of
that fight he left his baggage.*—Sen. T. i. 22.

𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔
tikni tik-su kirib kimaš-su esib; *in his baggage he left.*—
Botta 151, 24=183.

Tikni tik-su comes at the close of a long enumeration of precious articles, gold, and silver, left by Merodach-baladan among his baggage in his hasty flight from Sargon. I am afraid to translate it "the money in his possession," but I think it just possible; not coined money certainly, but small bars of precious metal, such as have been used by the Moors in Africa within our own times. I am led to this suggestion by the Hebrew verb *asbes*, "to count money," in 2 Kings xii. 11, and by the Italian *contare*, "ready money." I hope this word may occur again. I think *tiq-su* may be rendered "with him."

𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔
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(v. 𐤊𐤌𐤔 𐤊𐤌𐤔) 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔 𐤊𐤌𐤔
𐤊𐤌𐤔 𐤊𐤌𐤔, Dayan-assur turtanu rabu ummani rapai ina pan (v. panat)
ummani-ya kimaš-ya umahir aspur; *Dayan-assur the great general of the
large army at the head of my army (and) my baggage I hastened, (I) sent.*—
Obel. 143, 176. See also Sen. T. v. 23, 29. Obel. 157. Esar iv. 52.

KN 𐎲𐎠, *kan*; *the Eighth Month*. See p. 50.

This monogram, as usual, is the initial letter of the Accadian name of the month: 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 (var. 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 in 49 II. 3a, but wrong printed). The Assyrian name is 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠, *Kiṣṣu*, written 𐎲𐎠 𐎲𐎠 𐎲𐎠, *Kiṣṣu*, in Tig. viii. 80, the Jewish 𐤏𐤍𐤔𐤍, *Kiṣṣu*. The Persian equivalent at Behistun is *Atrigitiya*.

𐎲𐎠 𐎲𐎠, *kan*; *marks an Ordinal Number*. See p. 566.

𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠, *aruḥ Kuṣallu yom 20-kan*; *the month Kiṣṣu, day the twenty-ninth*.—Tig. viii. 80.

𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠, *sanna [nu] 22-kan Sin-ahī-irba sar mat Aššur*; *the twenty-second year of Sennacherib, king of the land of Assyria*.—R.I. Vol. 1, Sh. 7, G.

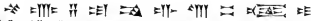
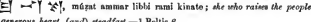
𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠.—Syl. 270.

𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠, *kun, kunnu, sub. Stability, Duration, Firmness*. Heb. 𐤏𐤍.

𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠, *bal bal Mutaggil-nabu sa Aššur bilu rabu ina vatuhut kun libbi-ša iḥṣuḥu*; *son's son of Mutaggil-nebo, whom Aššur, the great lord, in the resolution (and) firmness of his heart hath approved*.—Tig. vii. 46.

𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠, *baladā dara sebe littati kun kuṣṣi [ir-guza] va labar pale ana sirikti surkā*; *life enduring, abundance of tributes(?) stability of throne, to length may he prolong*.—Rich ii. 18. Very nearly the same in Birs ii. 21.


𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠 𐎲𐎠, *kun[nu] pali-ya Fikkū durlar*; *the duration of my years may they proclaim for ever*.—Botta 39, 95; 54, 103; see p. 548.

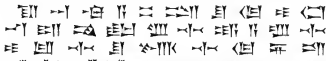
KNu   *múḫat ammar libbi rami kinato; she who raises the people of generous heart, (and) steadfast.—1 Beltis 8.*

Epithet of the goddess. *Ammar* occurs frequently in the inscription of Sardanapalus after *šai*, "men," meaning probably "inhabitants" (Syriac *šamā*); but I give the translation as doubtful.

In the following bit *keni* appears as a substantive:—

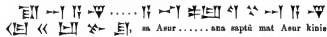
 *ina keni libbi-kun; in the firmness of your hearts.—Tig. i. 20.*

 *kinis; Firmly, Durably, Steadfastly.*

 *sa Nabu abil-su kinu naram sarruti-ya alakti linti-su ḡrti kinis upenedu; of Nebo, his mighty son, the elevator of my royalty, the avenues of his high godship steadfastly I have maintained.—E.I.H. i. 36.*

 *Marduk bilu [batni] rabu kinis ibnu-nni; Merodach, the great lord, firmly hath made me.—Birs i. 11.*

The same phrase occurs in *Neb. Bab. i. 16*, with *šeq-ani*, "he hath proclaimed me." See Sir H. C. Rawlinson in *Journ. R.A.S.* 1861, in note 4, p. 29. I would observe that in the older inscriptions, though not in those of Babylon, the *a* is often made *ē*, and when carelessly engraved can hardly be distinguished from *ē*. This occurs several times in the Nimrod Obelisk.

 *ana saptu mat Asur kinis libnu-su; whom Asur . . . to the government of the land of Assyria vigorously proclaimed him.—Tig. vii. 48. See also line 59, and viii. 24.*

 *Ann va Yav kinis i'kitru-ni; Ann and Yav strongly may they encompass me.—Tig. viii. 24.*

See also *Sard. i. 57. Neb. Ynn. 4. 38 BM B. Botta 153, 12=156.*

KNB 𐎲𐎠𐎵 . 𐎠𐎥 𐎲𐎠𐎵 𐎲𐎠𐎵, Kinabu.—Sard. i. 106, 113.

A city of Kasari.

𐎲 𐎠𐎥 𐎲𐎠𐎵 (v. 𐎠𐎥 𐎲𐎠𐎵), Kiniba (var. Kinipa).

𐎲 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵
(𐎲) 𐎠𐎥 𐎲𐎠𐎵 (v. 𐎲) 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵
ana Nisir an Lulla Kiniba iqabu-su-ni akṭirib; at Nisir, which they call
Lulla Kiniba, I arrived.—Sard. ii. 34.

Here we have the particle *ni*, which makes the indirect form of the verb [*iqabani*], divided from the root by the governed pronoun; the construction is an *iqabu-su-ni*, "which they call it;" it occurs again at line 77 with *Lulla* or *Arakhi* (var. *Arakhi*) in Obel. 40 and in New Div. ii. 86. I do not know whether *Lulla* *Kiniba* be one word or two; the 𐎲𐎠𐎵 found in some copies would argue two places; but in *Lulla* or *Arakhi* and *Lulla* *Kiniba* probably the added words were only distinctive adjuncts, as in our Newcastle-on-Tyne and Newcastle-under-Lime.

𐎲 𐎲𐎠𐎵 . 𐎠𐎥 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵, Kinablila.—Obel. 123.

A city of Perqua. See note to *Kini-hamun*.

KNG 𐎲𐎠𐎵 . 𐎠𐎥 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵
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From a long list of tributary provinces and cities of Nairi.

𐎲 𐎲𐎠𐎵 𐎲𐎠𐎵 . 𐎠𐎥 𐎲𐎠𐎵 𐎲𐎠𐎵, kunuk-ku; a Seal.—40 II. 42 d.

The Accadian group signifies a seal [see Sir Henry Rawlinson in R.A.S. 1864, pp. 302, 303], but I do not know any Semitic synonym for *kunuku*; eleven lines follow containing the word in various grammatical relations, under the forms *kunuku*, *kunuki*, *kunuku*.

𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 . 𐎠𐎥 𐎲𐎠𐎵 𐎲𐎠𐎵, kunuka-su; his Seal.—40 II. 43 d.

𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 . 𐎠𐎥 𐎲𐎠𐎵 𐎲𐎠𐎵.—28 II. 55 d.

𐎲 𐎠𐎥 𐎲𐎠𐎵 𐎲𐎠𐎵 . 𐎠𐎥 𐎲𐎠𐎵 𐎲𐎠𐎵.—39 II. 9 b.

𐎲 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵 . 𐎠𐎥 𐎲𐎠𐎵 𐎲𐎠𐎵 𐎲𐎠𐎵
kingu an babi.—28 II. 58 d.

Something of a gate—Qo. a night-watch; see Syr. 𐎲𐎠𐎵.

KNG 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵, 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵, 𐎲𐎠𐎵𐎠𐎵, g.
higalla, a. Canal; Fertility.

This is Accadian; I have the Assyrian from Sir H. Rawlinson. I believe the word signifies an artificial canal, chiefly intended for irrigation, but that it was used also in the sense of "abundance" or "fertility," the object of such canal; it is sometimes accompanied by the phonetic complement *is* or *û*. I find some passages which neither of these meanings will satisfy.

𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵
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𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵, ana Yav musakin higla ina
mada-ya Bit-nam bit-qu ina Babel-ki abnû; *to Yav establishing fertility in*
my country, Bit-nam, his house, in Babylon I built.—E.I.H. iv. 35.

𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵
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Pati-kanik sum-as [mu-sa] abbi; *the Upper Zab I dug, Pati-kanik its name*
I called.—Sard. iii. 135.

𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵, bab higali(?); *water-gate.*—Nerig. i. 29.

Name of one of the gates of Babylon; see p. 67.

𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵
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Libil-higal palga shams uddu Babilâ-ki aše'e; *the river Libil-higal,*
the ford of the rising-sun [the eastern ford] of Babylon I repaired.—
Rich i. 11.

𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵
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𐎲𐎠𐎵𐎠𐎵, istu Imgur-Bel adi Libil higalla palga shams uddu; *from*
Imgur-Bel to Libil-higal, the ford of the rising-sun.—E.I.H. vii. 43.

𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵, bil higalli; *lord of fertility.*—Obel. 7.

𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎲𐎠𐎵𐎠𐎵
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mukin higalli-ya; *the Sun-god causing me to attain my desires(?) and Yav*
establisher of my prosperity.—Botta 39, 75.

I cannot read the second word satisfactorily; I have a note that Dr. Oppert translates it "dignity," but has mislaid the reference.

KNS

𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 . 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧.—39 Il. 41 a.

𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 . 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 . 43 a.

KNT 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧, kināti.

𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 < 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 < 𐎧𐎠𐎧 𐎧𐎠𐎧 < 𐎧𐎠𐎧 𐎧𐎠𐎧 <
 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧, nisuti u ǵalati ardi-bil u kināti; *men and women,*
slaves male and female.—1 Mich. ii. 4.

There cannot be much doubt of this version, which I take from Mr. Talbot, but all the forms are unusual. I do not remember ever to have seen *nisuti* written phonetically, and very rarely *nisuti*; *kināti* is elsewhere *ginnāte*; see Tig. vi. 31; *bil* after *ardi* is probably meant to define one who serves a master, rather than one who simply owes homage, "a vassal."

KŞ

𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧, kiṣu, n.
 kiṣá, ac. kiṣe, obl.

𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧
 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧
fine stones its walls I carried round.—39 BM 19.

See under *Amru*, p. 56, where I inserted the above line, but did not then understand it.

𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧
 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧
dali in kupri va agurri usāṣir-sa; the long walls in cement and brick I
carried round it.—Oppert's *Inscr. de Mylitta*, l. 13. Exp. Més. p. 295. See p. 60.

Possibly *kāi* may be a dual, "two walls," as is *birā*, "kneen," Sen. T. iii. 78; *ṣadā*, "hands," Esar. iv. 44; *ṣadā*, "feet," 16 Il. 81a. See Dr. Hiocka, *Journ. R.A.S.* 1886, p. 516.

𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧
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 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧
 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧
 ... la usizu sar mahri ynti ... eptik ma ... ina kiṣe bab-bab Bit-Saggatu
labirimma usizu; sarbir (?) of metal which, on the wall of the gates of
Bit-Saggatu ... the former king had not erected, I ... fashioned, and ... on
the wall of these gates as of old I erected.—Nerig. i. 21, 30.

KAR

but *sanbûl*, and so on for three or four hundred lines, with two of three intervals only, such as at line 30, where we have *ûti gur abî iškura ezûk*, "with the embankment my father had constructed I joined;" and line 51, *ûti an abî ipaex ezûk*, "with what my father had made I joined." This passage is evidence of the necessity of considering these forms, which have been too frequently overlooked by translators.

𒊕𒍪 𒍪 𒍪𒍪 𒊕 𒍪𒍪 𒍪𒍪 𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪
𒍪𒍪 𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪
hiriti-su inn kupri va ngurri sadnuis abni; *the embankment of their [its]
ditch in cement and brick mountain-like I built.*—Neb. Bab. ii. 5.

𒊕𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪
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𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪
mee daruti ana nisi Šumerim va Akkadim lu askuu; *channels double(?) I
threw up (dug), waters permanent for the men of Sumir and Accad I
established.*—Hamm. i. 25.

𒊕𒍪 𒍪𒍪 𒍪𒍪, garmis, *adv.* In Ruins.—Sen. T. i. 75. See p. 189.

The plural sign is used here phonetically, as in *Azmi*, p. 394.

𒊕𒍪 begins many proper names of provinces, cities, and people; I subjoin those which I have registered, but I have no doubt that more will be found in the inscriptions:—

𒊕𒍪 . 𒍪𒍪 𒍪𒍪𒍪 𒍪𒍪, Kargamis.—Tig. v. 49.

The city Carchemish on the Euphrates, usually written 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪. Tiglath Pileser calls it "Carchemish of the Hittites." The modern *Bir*.—Hicks.

𒊕𒍪 . 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪.—Obel. 73. Sard. ii. 84, 131. Kardunias.

𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪.—Tig. jun. 12.

𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪 𒍪𒍪.—Botta 145, 9 = 21, 16^{br} 81. Sen. Gr. 6.

𒍪𒍪 𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪 𒍪𒍪.—Sen. T. i. 20.

𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪 𒍪𒍪.—Black St. iv. 4.

Dr. Hicks places Kardunias south of Babylon, and north of Chaldeæ, which he extends to the Persian Gulf.—Dublin University Mag., 1853, p. 423.

𒊕𒍪 . 𒍪𒍪 𒍪𒍪𒍪 𒍪𒍪 𒍪𒍪, Kar-Zibra.—Tig. jun. 31.

Name of a province in the far east; see *Arguta*, p. 53.

𒊕𒍪 . 𒍪𒍪 𒍪𒍪𒍪 𒍪𒍪 𒍪𒍪 (𒍪𒍪 𒍪𒍪), Kar-Alla.—Botta 146, 19, 20 = 55, 56.

A country subdued by Sargon, who transported the inhabitants to Hamath, the Cule-Syria of the classical writers.

KAR 𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎠 𐎲𐎠 𐎧𐎺, Kar-Mubana.—Sen. T. iv. 53.

One of thirty-four Elamite cities.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Karmah.—Tig. jun. 7.

An Aramean tribe, included in a large enumeration of the conquests of Tiglath-Pileser.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺.—Tig. jun. 8.

Follows the preceding in the same line. I do not know how it should be read.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Kar-Sennacherib.—Sen. T. ii. 26.

𐎲𐎠𐎧𐎺 𐎠 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺.—Sen. Gr. 33.

A city so named by Sennacherib, who made it the capital of the province of Bit-Barras (p. 124); its name had previously been Iliras.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Kar-Marduk.—Botta 146, 24 = 60.

Name given to the city of Kişē by Sargon, who erected a statue of himself in it.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Kar-Nabu.—Botta 147, 5 = 65.

New name given by Sargon to the city of 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Tel-ahin, on the frontier of Media.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Kar-Shalmaneser.—Sh. Ph. ii. 9.

A city near Carchemish, captured in the first campaign of Shamas Pini.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Kar-Yav.—Botta 147, 5 = 65.

New name given to the city of Bit-Bagaya, near Media.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Kar-Nûri.—Bavian 8.

One of the towns from which Sennacherib brought drinkable water through canals to Nineveh.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Kar-Sin.—Botta 147, 5 = 65.

New name given by Sargon to Kindah, near Media.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Kar-Assur.—Tig. jun. 11.

A city built by Tiglath Pileser "on the mound of Hithiri, which they call Humat." See pp. 402, 432. There is no direct mention of the locality, but the preceding clause relates to Arameans, and the following to the cities of Babylonia.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Kar-Istar.—Botta 147, 5 = 65.

New name given by Sargon to Annaria, near Media.

𐎲𐎠𐎧𐎺 . 𐎲𐎠𐎧𐎺 𐎲𐎠𐎧𐎺, Karpa.—No. 6, N.R. 19.

This province was written 𐎠𐎧𐎺 𐎠𐎧𐎺, Karaká, in Persian, and 𐎠𐎧𐎺 𐎠𐎧𐎺, Karka, in Scythian. Locality uncertain. See Sir H. Rawlinson in his Persian Vocabulary, Journ. R.A.S. Vol. 11, p. 99.

KaR 𐎲𐎠𐎵 . 𐎲𐎠𐎵𐎠𐎵 𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵, Kar-Sibutai.—Sh. Ph. iii. 5.

A city of Ginnubunda (or Girabunda), from which the king received a tribute of horses; see p. 186.

𐎲𐎠𐎵 . 𐎲𐎠𐎵𐎠𐎵 𐎠𐎵 𐎲𐎠𐎵𐎠𐎵 𐎠𐎵, Kar-Sargina.—Botta 147, 3, 6 = 63, 66.

New name given by Sargina to the city of Kharkhar, which he rebuilt and fortified, as a check to Media; he also erected a statue of himself in it, establishing at the same time the worship of Assur there.

KuR 𐎲𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . 𐎲𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎲𐎠𐎵 . — Syl. 387.

𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎲𐎠𐎵 . " 388.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 " 389.

I have not seen this monogram used for any other sound than *Kir*.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 " 390.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 " 481.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 " 544.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 " 93.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 var. 𐎠𐎵𐎠𐎵.—Sard. ii. 105.

KuR 𐎲𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵.—New Syl. 117.

𐎲𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 " 118.

Guided by these recently-discovered fragments we may now safely restore the following lines from the Old Syllabary:—

𐎲𐎠𐎵𐎠𐎵 . [𐎠𐎵] . 𐎠𐎵𐎠𐎵𐎠𐎵 . —Syl. 518.

𐎲𐎠𐎵𐎠𐎵 . [𐎠𐎵] . 𐎠𐎵𐎠𐎵𐎠𐎵 . " 519.

𐎲𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵𐎠𐎵 . " 520.

𐎲𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵𐎠𐎵 . " 521.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵𐎠𐎵 . " 522.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵𐎠𐎵 . " 523.

KRB 𐤊𐤓𐤁 𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓 𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀
 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀, *dur-su va subat-qu aszur-su ma kirib tamti*
addi; its castle and its seat I overthrew, and cast into the sea.—Esar i. 12.

𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀
 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀
 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀
pasquti sa lapan eadi marṣuti ullānū-a kirib-sun mammān la illiku sarrani
pauī maḥruti; paths not opened, swamps extensive, which, before the rugged
mountains beyond me, within them never had gone the former ancient kings.—
 Sen. Tig. iv. 5.

Instead of the crude *kirib* we find not unfrequently the word inflected:—

𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀
 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀
 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀
Nabū va Nana in ḥidāti va risāti subat ṭub libbi kerba-su ussib; Nebo and
Nana, in joy and supremacy, (on) a seat good to the heart [to their wishes],
in it I made them sit.—Neb. Gr. ii. 25. See also iii. 22.

𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀, *kirbu-sa; in it.*—Nerig. ii. 40.

𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀, *kirba-su; in them.*—E.I.H. vi. 47.

Ina kirib, kirbi, within:—

𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀
 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀
ina kirib-su addi; a statue not false of their great godships in its interior I
put.—Tig. vii. 107.

𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 (𐤀𐤓𐤁𐤀).
kisal Ninib bilī-a ina kirib-sa usarri(hi); an altar to Niniḥ, my lord, in it
I consecrated.—Sard. ii. 135.

I am not decided about the verb which I have rendered "consecrated;" I do not understand the termination *i* in a perfect verb, and have assumed without authority a word 𐤀𐤓𐤁𐤀, in p. 409, in order to get rid of such a form; though I admit that we have *amšipši* as a variant in l. 106 of this column. It seems certain that we have two roots *SRA* and *SRH* of the same value; see 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 in Sard. ii. 87, 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 in the parallel passage, New Sard. l. 36, and *asurriš* in Bl. St. iv. 24 and St. 26.

KRB 𐤀𐤁 𐤏𐤓 𐤀𐤁 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 ina kirbi-sa sibutu l'ukeud; *within it repose may it approach*.—Nerig. ii. 35.

The same passage in E.I.H. x. 6 with var. *sibuti*; also in Neb. Gr. iii. 48 with the addition of *ina Babils-ki*, and var. 𐤀𐤁 𐤏𐤓 𐤏𐤓. In the eight-line brick, Sh. 52, No. 6, the passage is written in this way:—

𐤀𐤁 𐤏𐤓 𐤀𐤁 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, ina kiribi-su ina Babils-ki sibutu luksa.

Luksa is clearly a mistake; *Babils* and *kiribi* are doubtful, but I find *kiribi* again in l. 8.

𐤀𐤁 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, libûa ina kirbi-sa ana daerati
 salmat; *may salmat(?) come within it for ever*.—E.I.H. x. 17. See p. 169.

Ana kirib, to:—

𐤀𐤁 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 nis labbi sal labbi ana kirib Nineveh-ki er biluti-ya arki-ya usebilla; *sons and daughters to Nineveh the city of my power after me he sent*.—Senn. T. iii. 39.

Dr. Oppert and Mr. Talbot both translate "male and female slaves" here; I have some doubt on this matter, and will carefully consider it under 𐤀𐤁 L B.

𐤀𐤁 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 kirib Assur-ki aalula; *the people and their children, with horses innumerable, plunder much, to Assyria I carried off*.—Botta 147, 12 = 72.

Utu kirib, from within:—

𐤀𐤁 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 utu kirib tamti amas-su ma akkisa qaqqaad-su [qaqqaqu];
from within the sea I reached him, and cut off his head.—Esari. 17. Uncertain.

𐤀𐤁 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
 [sallaqunu] alpi-sunu lu-pini-sunu utu [ta] kirib mada uerida; *their women, their cattle, their sheep, from within the mountains I brought down*.—Obel. 137.

KRB *kirib*, *kirbu*, *kiribu*, *kirbi*, the inside:—

𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
kirib-su kima libbi ubinni; *its inside to my desire(?) I built*.—Tig. vii. 97.

I have no confidence in this version, and I am much inclined to suspect an error in the original inscription. We find *ina libbi* as often as *ina kirbi* for "the inside," and in the hurry of writing such a mistake is not unlikely. Sir H. Rawlinson translated "outside the temple I fashioned (everything with the same care) as inside." This must have been the sense intended, but not expressed. Dr. Hincks's version was "I made the interior of it as well as itself." Mr. Talbot ".... I built and I finished within it." All the translators have felt the difficulty.

𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
Bit-Shams sa kirib Senkerekh sa istu yommi ruqûti
imû tilanis kiribu-sen bazza issapkn; *the temple of the Sun which (is) in
Senkerekh, which from days remote had lain in heaps, (and) its interior like
rubbish was piled up*.—Senk. Cyl. i. 15.

We have *kirbu* here for the usual *kirbi*.

𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
iqquh ma innamra nûrûti; *the earth of the interior was removed, and were
seen the foundations*.—Sen. Cyl. i. 21.

𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
simat palati-ya isinnu ina kirbi; *a monu-
ment(?) of my life they placed in the interior*.—E.I.H. ii. 65. See p. 98.

𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁, kiribta; *Alliance, Union*. [The same root.]

𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
𐤊𐤓𐤁 𐤍𐤏𐤍 𐤊𐤓𐤁 𐤊𐤓𐤁 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍 𐤍𐤏𐤍 𐤍;
ana yâsi va xirriti-ya kiribta dabita l'ikrubu-ni;
to my people and my seed good alliance may they grant me. [Literally
"union may they unite to me."]
—Tig. viii. 35. See p. 467.

The Hebrew root commonly signifies "approach" rather than "union," or "inclusion," which is the Assyrian value; but this value is not unknown in Hebrew: we have it in Gen. xiv. 8, Abraham is dwelling *be-yêto* "among" the people;—in xlv. 6 the famine is *be-qereb* "in" the land.

passage at the British Museum. The same word, printed correctly at last in Noh. Ynn. 60, appears at the head of the sentence quoted, but it is more immediately connected with the preceding bôt, making with it *âkal sâta nna pihurti-an aggar kima akurti mme*, "that palace the whole of it, I overthrew, kima(?) I crushed, and," &c. Now as the two passages tell the same tale, and were probably taken from the same original account, they ought to explain each other, and this they do, so far as to the general import, but they leave some difficulties, which I cannot unravel; *kima* before the verb *akurti* can hardly be an error, appearing as it does in three inscriptions, but I do not remember to have seen such a construction elsewhere. The following is a version of the Sen. T. passages, given word for word, but having one word transposed as in the Noh. Ynn. passage, and the unexplained words in Italics:—"Much earth (which) from inside I raised, on *temirti* or *kima* I crushed and took, (and) over I spread; the site of the former palace I left, and with the earth which from the bed of the river I had raised, I took and the mound I filled up."

𐎶𐎵𐎶𐎵 𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
sar sa ana asub name naduti va pite kirube mnap zippati isunu
uzun-sa; king who to the introduction of flowing streams and
plantation of trees hath given his attention [applied his ears].—Botta 37, 36.

I do not know the meaning of *pite kirube*; the orthography of *asub* is doubtful, but we have a similar phrase in Mon. 75, with the ordinary 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶;
see p. 287.

𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, karbal; *Clothe, Cover.* Heb. כַּרְבַּל.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Gimirri karbal qati-sunu [sut] ruppah; *the Scythians covering their hands with . . .*.—No. 6, N.R. 15.

Rather doubtful. The Persian has *Sakā Tigrakand*, which was rendered by Westergaard "Scythian archers," by Rawlinson "Toxophori," meaning the same. The Babylonian appears to signify "Scythians covering their hands with ruppah," a word which I cannot explain. The Scythian does little more than transliterate the Persian, writing *Sakā oppo tigrakand*, "the Scythians who were Tigrakanda," with the pluralizing *p*. See *Gimirri*, in pp. 182-3. The Cimmerians [*Kymmerians*] have, on account of their name, been looked at as Celts, and especially Welshmen [*Cymry*, pronounced *Kymry*]; but I am inclined to think *cymre* to be merely *cyn-breg*, "the first country." The Welsh dictionaries give *cy-cyn-sure*, with this meaning; cf. *Pemhroks = pen-breg*, "land's end;" and *leogae Gallii agrum dicunt*, quoted by Zeuss from an old scholiast on Juvenal; see *Gram. Celt.* p. 226. I have noticed under the same heading the reading *Nammiri* for *Gimirri*, as occurring twice in the Behistan Inscription. Although printed *Gimirri*, the alteration was sanctioned by Sir H. Rawlinson, who had originally so copied the word from the rock, but had subsequently changed it on the authority of Westergaard and Tasker's copies of the Nakhsh-e Rostam Inscription. See *Journ. R.A.S.*, Vol. 15, p. 236.

- KRD 𐤀 𐤓 𐤓𐤕𐤍 (?) 𐤓𐤕𐤍 . 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍.—43 II. 1 a.
 𐤀 𐤓 𐤓𐤕𐤍 𐤓𐤕𐤍 . 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 „ 2 a.
 𐤀 𐤓 𐤓𐤕𐤍 𐤓𐤕𐤍 . 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 „ 3 a.

KRH 𐤀𐤕𐤒𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 (v. 𐤀𐤕𐤒𐤍) 𐤓𐤕𐤍, kirḥn; *Citadel*. Syr. ܟܝܪܗܢ, cella.
 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 (v. 𐤓𐤕𐤍) 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍
 𐤓𐤕𐤍 𐤓𐤕𐤍 (v. 𐤓𐤕𐤍 𐤓𐤕𐤍, 𐤓𐤕𐤍 𐤓𐤕𐤍) 𐤀𐤕𐤒𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍
 𐤓𐤕𐤍 𐤓𐤕𐤍 (v. 𐤓𐤕𐤍 𐤓𐤕𐤍) 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍, er marzi dannis
 2 durai labi kirḥn-su kima uban (v. suṣi) mado sakin; *a city strong very;*
 two fortresses on opposite sides of its citadel, like tops of mountains (were)
 situated—Sard. ii. 105 = New Sard. ii. 23.

KRL 𐤀𐤕𐤒𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍, kutalli; *Party-walls*. Heb. ܟܬܠܝ.

𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍
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 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍
 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍
 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍
 kutalli-sa nan autsar karasi paqḥdi kurrāi ṣanaki nintaksu neepisu sarrani
 ulikut mahri abi-ya tūm-sa ul ipai sabat-qa zuḥḥurat; *the palace (and) its*
 dividing walls, for the custody of chariots, studs of horses, harness (T) (and)
 furniture, the preceding kings my ancestors made; its body was not, its site
 was small—Sen. T. vi. 28 = Neb. Yun. 53.

KRM 𐤀 𐤕𐤒𐤍 𐤓𐤕𐤍 . 𐤓𐤕𐤍 . 𐤓𐤕𐤍 𐤓𐤕𐤍.—New Syl. 125. See p. 195.

KRN 𐤀𐤕𐤒𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍, kirin; *Heaped, Piled*.—Tig. ii. 22; iii. 54; iv. 19.
 Perhaps ubrin, "I piled;" = is implied in 𐤀𐤕𐤒𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍;
 the u is expressed in iii. 54. See Verbe.

𐤀𐤕𐤒𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍, Kirini.—Tig. iv. 80.

One of an enumeration of twenty-three provinces of Nairi.

𐤀𐤕𐤒𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍 𐤓𐤕𐤍, Karania.—Sard. iii. 99.

A city near the upper course of the Euphrates.

𐤀 𐤓 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍, Kirri.—Obel. 139.

Name of the brother of a king of the Quai (Gnai? p. 159), appointed by Shalmaneser to the government of Tarsi, one of the cities belonging to his brother.

KRR 𐤍𐤕𐤍 𐤍𐤕𐤍, karri.

I have found *piḥat* (or *piḥar*) *karri* in the three following passages, meaning something ornamental (made of silver or copper) and useful (associated with columns, beams, &c.). I cannot translate *karri* in this combination; one of the values of *piḥat*, "roofs, coverings," is suggested under *sigot* in p. 319:—

𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
biḥti-a sa darāte lna libbi addi uḥim usarriḥ ḡikat karri tamkaber alme-si;
*a palace for the seat of my royalty, for the fullness of my power, which [for
future] generations in the interior I had prepared for, I placed [built], I
consecrated; a roof of . . . of copper I added to it.*—Monol. 15.

The use of *si* as *le alme-si* is exceptional, but it occurs twice more in this inscription, lines 35 and 36; see also Neb. Yun. 86 and Sen. T. vi. 27.

𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
iz-iki
iz-guḡri ḡikat karri sa sukan kirib-sa la inasi in er sane hekal sanite la
imakan; *the columns, the beams, the roofs . . . which are placed in it he shall
not take away; in a second city a second palace he shall not place.*—Mon. 29.

𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍 𐤍𐤕𐤍
kirib barakkāni eṭuṣan usahlā yommiḥ usammir ḡikkat karri kaspi va eri
kirib-sa usallim; *the fountains, whose jets I made play in the ponds, shone
like the day; a covering . . . of silver and bronze in them I completed.*—

39 BM 28 = Sen. B. iv. 8.

I think this reading and rendering better than what is printed in p. 319, but there is still some uncertainty remaining.

KRS 𐎲𐎠𐎫 𐎧𐎺𐎠, karaz; an Edict. Chald. 𐐪𐐣𐐤.

𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
𐎠𐎵𐎠𐎵 𐎧𐎺𐎠, uzun ul ibai ma ul ustabil karaz-ḡu; the ear was not
given and his edict was not issued.—*Sen. Gr.* 41.

𐎠𐎵 𐎠𐎵𐎠𐎵 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎠𐎵 𐎠𐎵 𐎠𐎵
𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎧𐎺𐎠 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵
𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵
𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
Assurbanipal sa Shams u Yav uxnî rapastâ umâhizu-su ma
usuzzi ustabilu karaz-ḡu duḡḡu ḡarut iṣtur iznik ipro; *Assurbanipal, king, &c.,*
who the Sun-god and Yav wide ears have granted him [made him possess], and
(who) hath set up and issued his edict, an engraved document hath written,
compiled, and promulgated.—*Coleophon* in 43 II.

See Mr. Talbot's Glossary, No. 200, which has furnished me with this illustration. I consider ḡarut (or ḡarî) to be allied to the Hebrew 𐤒𐤒, a tool for engraving; the same word signifies in Hebrew a "bag" or "pocket;" see 2 Kings v. 23; it would be curious to find the mention of a "pocket edition," the alab is a small one. The word which I have transliterated usuzzi can only be so read by supposing an error in the first character; the second, which I have never seen in any other inscription, is shown to be pronounced as in Syt. 334.

I give two extracts more which I cannot translate, or even read with any confidence:—

𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, sa gab mu izzuri riti zurru gabdulu
karaz niklâti.—*Sh. Ph.* i. 22.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
sizbu la umblû karaz-ḡun.—*Assurb.* p. ix. 53.

𐎠𐎵 𐎠𐎵𐎠𐎵, kiriṣ; Support. Heb. 𐤏𐤓𐤕.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵
amḡar; *sightly bracelets of gold, (and) the ivory supports of their feet I*
received.—*Sen. T.* vi. 3. See pp. 367, 438.

Doubtful; Dr. Oppert writes *les aures en ivoire*.

KRS

In the following passage *kiris* would seem to be some kind of metal; Mr. Talbot reads *kiris* "gold" in his notes on Sen. T. vi. 3 (*Journ. R.A.S.*, Vol. 19, p. 164), unless there be some typographical error, which I suspect from the omission of the preceding word *šaras*, "gold":—

𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
mašir kiris va eri usalkis ma urattá babi-sun; *poets of pine and smooth*
box (with) bands of kiris and bronze I bound, and fastened (or strengthened)
their gates.—39 BM 24 = Sen. B. iv. 5.

𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
kiris-an astil kiris malhai sahi izgi mili [adan] kisi ina libbi uvassir.—
42 BM 44 = Sen. B. iv. 36.

𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
izguri anme kiris malha qinna iqnun ma saḥ izgi mili [adao] kisi urappisu.—
42 BM 47 = Sen. B. iv. 38.

I can only refer here to p. 316, where I have already said all I know about the two preceding extracts.

𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠, karasi; *Chariots.*

𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
ina nir Nipur karasi usakin; *in the neighbourhood*
[at the foot of] of Nipur the chariots I placed.—Sen. T. iii. 71. See also iv. 8.

𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
ana sutesur karasi; *for*
the custody of chariots, &c.—Sen. T. vi. 28 = Neb. Yun. 55. See p. 606.

𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠 𐎧𐎢𐎠𐎫𐎠𐎢𐎠
ul aqgura karasi ana Ašdud allik; *the power of my soldiers I did*
not restrain, I did not get together the chariots; to Ašdod I went.—
Botta 150, 2 = 98.

KAS

𐎲𐎠𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
 ina 2-i harra-ya ana Babel-ki sa ana
 kasadi usammeru-su hitmdie allik; in my second road, to Babylon, on
 whose capture I had rejoiced, eagerly I went.—Bavian 43. Uncertain.
 See p. 409.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
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 eli Harrani anrapala-su itruzu; the victor [swallower] of all kings; who over
 the city of Harra-ri has power(?) hath strengthened.—Botta 175, 4.

We have 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 and 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 in the parallel
 passages 172, 7, and 167, 8, still further proving the phonetic value of 𐎶𐎵𐎶.
 The same phrase occurs in Sarg 6, and the last clause in Botta 16, 11; 35, 8; and
 elsewhere in the inscriptions of Sargon: it is a sort of title of that monarch. I
 have no clue to the meaning of anrapala.

KIS 𐎶𐎵𐎶, City of Kis.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
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 sarri Kardunias adi numani Numma-ki riṣi-su ina tamirti Kis-ki astakan
 abikta-su [siel-su]; of Merodach-baladan, the king of Kardunias, together with
 the warriors of Elam his auxiliaries, in the neighbourhood of Kis I settled
 his defeat.—Sen. T. l. 21 = Sen. B. l. 4. Sen. Gr. 6 omits riṣi-su.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶.—60 II. 6 a.

From a list of Gods and of the cities in which they had seats.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶.—Syl. 383.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, kisl.—42 BM 45 and 47 = Sen. B. iv. 37 and 39.

May be the name of some bird, but very uncertain; see p. 316.

KSD 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 (𐎧𐎫𐎠𐎢𐎺) 𐎧𐎫𐎠𐎢𐎺, 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺, 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺.
𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺, kasadu, kaendi, kasad; *Approach; Acquisition.* Arab. 𐎧𐎫𐎠𐎢𐎺.

The root KSD implies nearness, and may be rendered "approach," "reach," "attain," "take possession," "capture." Arabic dictionaries give us *kasada*, "gain;" *kasada*, "a relation;" *kasada*, "qui affinitatem contrahit." The Assyrian forms are—

Kasad; capture, acquisition, taking possession, arrival, &c.

Kasid (active participle); the acquirer, or conqueror.

Kind (passive ditto); the captured, a captive.

Kind; neighbourhood, presence; near.

Kuid; the thing acquired, an acquisition.

The monogram 𐎧𐎫𐎠𐎢𐎺 is used for the root KSD both in nouns and verbs; see

𐎧𐎫𐎠𐎢𐎺, var. 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺, *akud*, "I captured," Sard. II. 37; 𐎧𐎫𐎠𐎢𐎺,
v. 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺, *akasad*, the same, Sard. II. 32; 𐎧𐎫𐎠𐎢𐎺,
v. 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺, *kuidi*, "acquisition," St. 15.

𐎧𐎫𐎠𐎢𐎺 *Kasad, kasadu, &c.; Arrival, Attainment, Capture:—*

𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺
𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺, *sar Numma-ki kasad erani-su ismo*
ma imqut-su [imquša] hattā; the king of Elam (of) the capture of his cities
heard, and fear struck him.—Neb. Yun. 39.

In the parallel See. T. iv. 69 and 70 we have 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 for
𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺, *Elami for Numma-ki*, and 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 for
kind. See both passages in page 418, and observe the very singular dislocation
of words in the See. T. inscription.

𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺
𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺
𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺
𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺
Assur bilu umahra-ni ma birti Elamuni lu asbat Muzri ana şiparti-ma
akud; to the capture of Muzur Assur the lord urged me, and through the
mountains of Elamuni I took (my way); Muzur to its entirety I
captured.—Tig. v. 67.

See a similar construction in iii. 41, at the bottom of p. 126. I think *birti asbat*
in such sentences implies a passage through mountains.

𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺
𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺 𐎧𐎫𐎠𐎢𐎺
ana kasad mati satina astakan pani-ya; to the acquisition
of these countries I set my face, (or I put before me).—Botta 146, 4 = 40.

KSD *Kasid* (act. particip.); Acquirer, Conqueror:—

𐤏𐤃𐤁 𐤍𐤎 𐤏𐤃 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏, kasid kiprat aibi; *acquirer of the places of enemies*.—Tig. iv. 41.

𐤏𐤃𐤁 𐤍𐤎 𐤏𐤃 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏, kasid mati aibi; *acquirer of the countries of enemies*.—Tig. vii. 42.

𐤏𐤃𐤁 𐤍𐤎 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏, kasid er Zidanni sa ina gapli tamti; *the acquirer of the city of Sidon which (is) in the midst of the sea*.—Esr. i. 9.

𐤏𐤃𐤁 𐤍𐤎 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏, kasid ulu [sa] tamti auta u tamti kita sa Nairi u tamti rabitu sa dimu Shamsi adi suti Hamani; *acquirer from the upper sea and lower sea of Nairi, and the great sea of the setting sun, to mount Amanus*.—12BM14.

See a similar sentence extending to six lines, beginning 1 Pal 5, *kasid to muphama sa napli shamsi*, "from the highway of the rising sun," and ending at 1. 11, with *adi suti rabitu sa napli shamsi*, "to the great sea of the setting sun;" with a dozen names of countries and one or two little descriptive words intervening.

Kisdi (pass. particip.); Captives:—

𐤏𐤃𐤁 𐤍𐤎 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏, kabis kisdi uiei Hilakki Duha asbut harsani sa dihi Tabal; *treading on captives, the men of Cilicia and Duha inhabiting the forests which (are) facing Tabal*.—Esr. ii. 10. See pp. 227 and 520.

Kisad, kisadi; Near; Neighbourhood:—

𐤏𐤃𐤁 𐤍𐤎 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏, kisad Tiggat naskunu gidirta pan masi-ya rubtu ma um'ala izkutu-sun; *before me in Halul which near the Tigris is situated, ranks before my lines they occupied, and shot forth their arrows*.—Sen. T. v. 48.

Not quite certain: see pp. 124 and 534. See Botta 145 10-22; 160, 86.

KSD

𐤁𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
kisadu nahr Utkiprat-ki; from Aibur-sabū gulo Babel-ki adi
hood of the Euphrates.—Nerig. ii. 17.

I take *gulo*, "without," from Dr. Oppert's Grammar, 2nd edit., p. 95; but see *asbat-gulo-sa*, Sen. Gr. 40, printed in p. 4.

𐤁𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
I dug near it.—Hamm. i. 23. See p. 558.

𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
Abdimilkutū ina kisadi nisi rabi-sun alib; the heads of Sanduar and Abdi-
milkut in the presence [nearness] of their great men I suspended.—Ezar i. 51.

I follow Dr. Oppert in translating 𐤏𐤏 "I suspended," but I do not know the root of the verb.

𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
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𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
kisadate-sunu nnakkig azlis akrate napsate-sunu uparri' guhis kima mili [alib]
gapsi sa saḡatā ḡimani va munni-sunn usardā; their country without I laid
waste completely; (their) fields and their lives I destroyed within; like a great
torrent of rain (their) valuables and their treasure I swept down.—Sen. T. v. 76.

In the above passage I have supposed *kisadate* to be a plural of *kisad*, and to signify the country in the neighbourhood. Masni I read "treasure," not coin, but gold and silver, from 𐤏𐤏𐤏; but the whole passage is somewhat uncertain. See former attempts in pp. 172, 190, 350.

Kinid, kisitti, kintiti(?); Acquisitions, Spoils:—

𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
sa matl sa apilu-sina-mi sa al'ā ina libbi usarbit; the people, the
acquisitions of my hands, of the countries which I had captured of (many
countries here named), I collected, (and) within I settled them [made them
occupy].—St. 15.

KSD

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 (v. 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁) 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁.
kisitti qāti-ya; the acquisitions of my hands.—Fig. vii. 3.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
I umḫar tamkabar I nirmak tamkabar sa kisitti va madatte sa Kammūḫi
anna Asur bili-ya akiḫ; one numḫar of copper and one nirmak of copper, of
the spoils and tribute of Comukha, to Asur my lord I dedicated.—Fig. ii. 59.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
nakiri matlūti sa ina tukulti ili rabi bili-ya iksuda qata-ya issid maḫzi sa
Assur-ki u Akkad-ki usepiḫ; of the accumulated(?) spoils from rebels which,
in the service of the great gods, my lords, my hands had taken, the foundation
of fortresses of Assyria and Accad I caused make.—Esrar iv. 42.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
er suntu anna isuti azbat nisi mati kisitti kaḫ-pi-ya [sa-ya] ina libbi uacib;
that city again I occupied, the men of the countries, the acquisitions of my
hands, within it I seated.—Botta 142, 2 = 62.

Dr. Oppert translates here and elsewhere (l. 65) the city I "rebuilt," but it was
only a re-occupation. *Zabot*, I think, can only imply "taking."

In the following line we have the passive form *nakisiti* in the same sense:—

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 (v. 𐎠𐎢𐏁) 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
sinati nakisitti (v. nakisitti) qati-ya; twenty-five gods of those countries, the
acquisitions of my hands.—Fig. iv. 33.

𐎠𐎢𐏁 𐎠𐎢𐏁 (𐎠𐎢𐏁) 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
isse kisitti erani-su Kudur-naḫundu nis Elamú; heard of the capture of his
citizen Kudur-naḫundu, the man of Elam.—Sen. T. iv. 69.

Here *kisitti* implies the "capture" instead of the "thing captured." I do not
remember finding this elsewhere except in the doubtful case of 𐎠𐎢𐏁 𐎠𐎢𐏁 in
the next extract. I enclose the irregular use in parenthesis, because I do not see
it in the photograph.

KSD

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
𐎧𐎫𐎠𐎵, kisittu sad kaspi sad muli sad abn izzir rabi alik; (to) the
acquisition of silver-mines, salt-mines, alabaster quarries, I went.—Obel. 105.

Dr. Hincks was inclined to read the first word *amē*, "mines;" but the *and* would in this case hardly be repeated; perhaps, however, the repeated *and* may have been a non-phonetic determinative, and *kinitu* should be the thing captured, which tells against my interpretation. The omission of a preposition before an objective noun I have never seen elsewhere connected with the verb *Asuk*.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
nimgir tamkabar epas kisiti mati an inn ili-ya bili-ya aksudu er suatu ana
la zabato va dur-su lá rampi ina eli altur; a tablet of copper I made, the
spoil of the countries which, through my god my lord, I took; "that city not
to be occupied, and its wall not to be built," upon it I wrote.—Tig. vi. 16.

I have translated *ili-ya* "my god," instead of "Assur," "Ya," and "Jah," of the earlier translators. In this I follow Dr. Oppert's more recent version.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
ina pulahiti izkui Assur kasiduti—Assur b.p. viii. 59. Doubtful.

𐎧

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
—Syl. 250.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
—23 II. 3a.

The right-hand column must have had *kaspu*, "throne," in this last extract.

KSI

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
Kasiyara.—Tig. i. 72.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
Kasiyari.—Brok. Obel. i. 17.

A hilly country on the road to Comukha. See *Nigri*, p. 86.

KSK

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
Kaski.—Sarg. 15.

𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵 𐎧𐎫𐎠𐎵
Kaskayni.—Tig. ii. 100.

I have put these two forms together, but I am now inclined to think the places are not the same; the former word occurs in an enumeration of all the provinces subject to Sargon, but it is inserted in that part of the enumeration which includes Armenia; Dr. Oppert renders it *Colechia*. The word in the inscription of Tiglath Pileser is expressly mentioned as designating a people of Syria [of the Hittites].

KSL

- 𐎠 𐎡 𐎢- 𐎣 𐎤 𐎥- (v. 𐎠𐎡𐎢) 𐎣𐎤𐎥 -𐎦 𐎧𐎨𐎩 (v. 𐎣𐎤)
 𐎪 𐎫𐎬𐎭 (v. 𐎮) - 𐎡- 𐎢𐎣 (v. 𐎢𐎣) -𐎤𐎥𐎦 <<< 𐎧𐎨𐎩 𐎪- 𐎫𐎬𐎭 𐎮
 𐎡 𐎣 𐎤𐎥𐎦 𐎧𐎨𐎩 𐎪 𐎫𐎬𐎭 𐎮 (v. 𐎣 𐎤 𐎥𐎦 -𐎦𐎧𐎨-)
 -𐎦 𐎧-𐎨𐎩 𐎫𐎬𐎭 𐎤𐎥𐎦 𐎧- (v. 𐎠𐎡𐎢) 𐎣 𐎤 𐎥𐎦 𐎧- 𐎨𐎩𐎪𐎫 𐎬-
 𐎭𐎮𐎯 -𐎰𐎱𐎲 (v. 𐎤𐎥), ina yomme en kiṣal bit Istar bilat-ya ina pi
 liṣi siḡit bani parsu urabbi ana kisitti Beltis kiṣal suntū pan [si] mahir-si
 ukka (v. ukki); in that day the altar of the House of Istar, my lady, in the
 entrance of the quiet chamber of retirement(?) I enlarged, to the possessions of
 Beltis that altar in her presence I dedicated.—2 Beltis 6, 7. Doubtful.

𐎢𐎣 -𐎦𐎧𐎨𐎩 𐎤𐎥𐎦 𐎧𐎨𐎩 -𐎤𐎥𐎦 𐎨𐎩𐎪𐎫 𐎨𐎩 𐎧𐎨𐎩
 𐎫𐎬𐎭 𐎨𐎩𐎪𐎫 𐎮𐎯𐎰𐎱 𐎡- 𐎢𐎣 -𐎤𐎥𐎦 𐎮𐎯𐎰𐎱 -𐎦𐎧𐎨𐎩 -𐎦
 𐎧𐎨𐎩𐎪𐎫 -𐎦𐎧𐎨𐎩 𐎫𐎬𐎭 𐎮𐎯𐎰𐎱, ina kiṣalli rabi amlann
 bekal aben pili ana ribat sarṭuti-ya usepis; on the large mound below,
 a palace of fine stone for the greatness of my royalty I caused build.—
 Neb. Ynn. 82.

𐎤𐎥𐎦 𐎧- 𐎨𐎩 𐎮𐎯𐎰𐎱 𐎨𐎩𐎪𐎫 𐎫𐎬𐎭 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱, kiṣalla-sa marab
 urabbi; its mound greatly I enlarged.—Ezar vi. 17. "Treasure-rooms."—Talb.

I do not see what *kiṣal* and *beḥmī* mean in the following passages, which are
 connected with the custody and management of horses:—

𐎤𐎥𐎦 𐎧- 𐎨𐎩 𐎮𐎯𐎰𐎱 𐎧𐎨𐎩 𐎫𐎬𐎭 𐎨𐎩𐎪𐎫 𐎫𐎬𐎭 𐎮𐎯𐎰𐎱
 kiṣalla sa babnū marab urabbi; (for the care and custody of horses, &c.)
 the kiṣalla sa babnū greatly I enlarged.—Sen. T. vi. 60 = Neb. Yun. 67.

Dr. Oppert renders this "j'ai agrandi la grande cour de la porte, ne uagel!"
 Mr. Talbot has "I greatly extended the defences(?) of the great gate of Nura,"
 but I believe *beḥmī* to be one word.

𐎮𐎯𐎰𐎱 𐎫𐎬𐎭 𐎨𐎩𐎪𐎫 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎡 𐎤𐎥𐎦 𐎫𐎬𐎭 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱
 𐎤𐎥𐎦 𐎬- 𐎨𐎩 𐎧-𐎨𐎩 𐎮𐎯𐎰𐎱 -𐎦𐎧𐎨𐎩 𐎨𐎩 -𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱
 𐎨𐎩 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱
 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱
 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱
 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱 𐎮𐎯𐎰𐎱
 kiṣallu labaris yommi; of that palace its body was not (i.e. the body of the
 building no longer existed), and small was its site; for the establishment of
 horses, large was not the babnū kimallu of the old days.—Neb. Yun. 58.

KSM 𐎫𐎬𐎭 𐎮𐎯𐎰𐎱, kisat. See p. 627.

KSN 𐎲. 𐎲𐎠𐎫𐎠𐎧, Harani.—Tig. vi. 71.

𐎲. 𐎲𐎠𐎫𐎠𐎧, Harran.—Botta 172, 7.

𐎲. 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧.—38 II. 225.

See note on *Harran*, p. 452; but *Harran* must imply something more important, if we may judge from passages which occur so frequently in the inscriptions of Sargon relative to the laws of Assyria and Harran; see the note on *Kidāni*, in p. 535, and collate the passages in Sarg. 6; Botta 36, 8; 16, 10; 144, 10—16, &c.

KSS 𐎲𐎠𐎫𐎠𐎧. 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧, 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧. Kisequ, Kiseql.—
Botta 16, 16; 146, 23—59.

Name of a city to which Sargon gave the name of Kar-Marink, and where he erected a statue of himself. It is named among places in Armenia. See p. 597, where that name is inadvertently printed *Kiseql*.

KSP 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧, kiapâte; *Some Material of War*.

𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧
𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧
𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧
epis kiapâte mitpanate va uzzi nintaksu unutu tabaxi narmadi kurral.—
Sen. T. vi. 56.

I have inserted this already in pp. 149 and 569, but without any translation; it is part of a longer passage mentioning the erection of a large barrack or store-house, for containing and exercising horses, chariots, &c. We might read it "to make *kiapâte mitpanate* and to put up furniture, wealth of war, yokes of horses, &c." I had read *kisante*, but seeing *mitpanate* in Dr. Oppert's transcript I have examined the cylinder, and found 𐎲𐎠𐎫𐎠𐎧 instead of 𐎲𐎠𐎫𐎠𐎧, as published. I do not understand either of these words.

KSR 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧. 𐎲𐎠𐎫𐎠𐎧, Kasar; *a King*.—43 II. 42c.

The resemblance of Kasar and *Kaisar* is curious. I hardly venture to suggest any connection, but the word might have been borrowed from the Greeks; the name was recorded historically five centuries B.C., and was no doubt known much earlier.

𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧, kigurri; *Tracts of Land*. Arab. كُور.

𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧
𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧
(𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧 𐎲𐎠𐎫𐎠𐎧), Kammannu ana qibarti-sa usazbit ma urappisa ki-
surri (mati santu); *Kammannu in its entirety I caused take, and extended the
lands (of that country)*.—Botta 148, 10 = 82.

I am not sure that the words in parenthesis should be included.

KS9

[illegible][illegible]

Some words are doubtful here.

𐎶𐎵𐎲𐎠 𐎧𐏁- <𐎴𐎡𐎹 𐎥𐎺 𐎦𐎷𐎪 𐎥𐎺 -> << 𐎠𐎢𐎽 𐎦𐎷𐎪 𐎱
𐎠𐎢𐎽 𐎦𐎷𐎪 𐎤-𐎥𐎺 𐎦𐎷𐎪 𐎠𐎢𐎽 (𐎬𐎰), bekal kisuto-ya subat sarruti-ya
sa er Kalbi im inadi; *the palace of my supremacy, the seat of my royalty,*
which in Calah, he shall not surrender.—Monod. 27.

- 𐎠𐎡𐏁𐎧 - 𐎥𐎢𐏁𐎧 - 𐎠𐎡𐏁𐎧 (𐎥𐎢) - 𐎠𐎡𐏁𐎧 𐎥𐎢𐏁𐎧 << 𐎠𐎡𐏁𐎧
- 𐎠𐎡𐏁𐎧 <<<< 𐎠𐎡𐏁𐎧 = 𐎶𐎵𐎶𐎵 (v. 𐎠𐎡𐏁𐎧 𐎶𐎵), ina yommo
suma ina pi ili rabi saruti bilnti kiasnti usá ; at that time, by the mouth of
the great gods, to royalty, to power, to supremacy I rose.—Sard. i. 31.

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ (v. ᐱᐱᐱᐱ) ᐱᐱ
 ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ (v. ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ)
 ᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱ
 ᐱᐱᐱ ᐱᐱᐱ, *tanana kisuti-ya sutarte va ilkakak gudi-ya sa mati*
Nairi etappanus in libbi asur [sar]; the laws(?) of my surpassing nation
and the accounts (qy. pictures) of my conquests of the lands of Nairs (which)
I had effected, upon it I wrote.—Sard. ii. 6.

KSS

𐎠𐎵𐎠𐎵 𐎶𐎶𐎶 𐎶𐎶 (v. 𐎶𐎵𐎠𐎵 𐎶𐎶) 𐎶𐎶𐎶 I 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (v. 𐎶𐎵𐎠𐎵), litat (v. lite) kissati ina libbi alur [v. sar]; *th^e records of my nation upon it I wrote.*—Sard. ii. 91.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶. 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶, kissat, kissati;
Multitudes, Legions; Many, All.

Kissat appears to be a plural of *kissu*; it would, therefore, imply "gatherings" Dr. Oppert usually translates "legions," with which no fault can be found; I often use "many," or "all," as more convenient, though not so literal.

𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶, mustesar kissat ili; *ruler of all gods.*—Fig. i. 1. Epithet of Assur.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (𐎶𐎶) 𐎶𐎶𐎶 𐎶𐎶𐎶, sar kissat Lasunan;
king of the multitudes of Lasunan.—Fig. i. 29. One cylinder has 𐎶𐎶𐎶 only.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (v. 𐎶𐎶𐎶),
sa naphar kissat uisi liblu; who many legions of men is ruling.—Sard. i. 36.

Naphar implies nearly the same as *kissat*; etymologically it would be "gathered," the Niphal form.

In Babylonian *kissat* is written in all letters:—

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, paqid kissat samo va irziti; *administrator of the whole of heaven and earth.*—Birs i. 13.

In the following extract I think the verb *takipa* is allied to *kips*, "governor."
(See p. 593.)

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, atta marruti kissat uisi
takipa-nni; *thou . . . to the rule of many men hast appointed me.*—E.I.H. i. 64.

𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 as an independent clause would be read *sar kissati*, "king of legions;" see Sarg. 2, where there is a variant 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶. In the titles of kings this phrase is of frequent occurrence, and it is not infrequently made by 𐎶𐎶𐎶; compare the following lines:—

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 —1 Pul. 1; 3 Pul. 2.

𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶.—Sarg. 2.

The reading and translation in both cases will be as follows:—

Sarru rabbu, sarra daunu sar kissati sar Assur-ki; *king great, king powerful, king of legions, king of Assyria.*

KSS

𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
[mu] 3-kan uqali kiēti; from the beginning of my reign to my third year
I collected the whole.—Botta 152, 12 = 144.

KST

𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧. 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧.—23 II. 46c.

𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧, kiēti; *Concealment*. Heb. 𐤍𐤏𐤔𐤕 "to hide."

𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
[zi-sun] iunaptū ihlupū kirib kiēti; for saving their lives they fled, they
passed into concealment.

This is taken from a battle-scene in the British Museum, published by Dr. Hincks,
at p. 55 of his *Polyphony*, Dublin, 1868. Dr. Hincks reads qiri, "thorns," Heb. 𐤍𐤏𐤔𐤕.

𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧, Kustaspi, g.—Tig. jun. 57.

A chief of Cusuhka who paid tribute to Tiglath Pileser.

KT

𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧. 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧, kiti, kita; *the Earth; the Country, Land*.

Kiti is Accadian, and it is usually, I think, pronounced *iriti* by students of Assyrian. Perhaps we should say that 𐎠𐎵𐎠𐎧 is *irzi* (𐤍𐤏𐤔𐤕 Heb.), and *ti* the phonetic complement (see Syl. 182, printed in p. 505). *Kita* may be considered an adverb, meaning "below," and it is frequently used in contrast with *awis*, "upper," in Accadian "earth-in" and "heaven-in."

𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
irgiti [kiti]; ruler of heaven and earth.—Obel. 8.

𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
subduer of the broad earth.—Sard. i. 5.

𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
𐎠𐎵𐎠𐎧 (v. 𐎠𐎵𐎠𐎧) 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 (𐎠𐎵𐎠𐎧) 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧 𐎠𐎵𐎠𐎧
manda sa asar-su ruhuqn ina kiti Hubusqn adi gimir ummani-su ura(ē)ḫiba
ina izku; Teupā the Cimmerian, an exiled warrior, whose place was afar in
the land of Hubusqn, with all his soldiers, I pierced with arrows.—Esr. li. 8.

KT 𐎶 - 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 <𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, sa ina sarri abi-ya [ad-ya] nin la ikbuṣu kiti
 mati-snn; *who, among the kings my fathers none had ever subjected their*
country.—Esar iv. 12.

𐎶 - 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 <𐎶 𐎶𐎶 𐎶𐎶
 -𐎶 𐎶𐎶 𐎶𐎶𐎶 <𐎶 𐎶𐎶 <𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶, sa ina tarzi sarri abi-ya kiti Assur-ki la ippalkitunu-mma
 la ikbuṣu qaqqar-sa; (*Medians*) *who in the face of the kings my fathers the*
land of Assyria had not crossed, and had not subjected its territory.—Esar iv. 23.

𐎶 - 𐎶𐎶 𐎶𐎶𐎶, anta; <𐎶 𐎶𐎶𐎶, kita; *Above, Below* :—

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 <𐎶𐎶 𐎶𐎶 𐎶𐎶 <𐎶𐎶 <𐎶𐎶
 <𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 <𐎶𐎶 <𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 <𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 <𐎶𐎶 𐎶𐎶 <𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 <𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, kasid ultu [la] tamti anta n tamti kita sa Nairi
 n tamti rabite sa dimn ebamsi adi sad Hamani Hatte ana patgimri-sa;
conquering from the upper sea and lower sea of Nairi and the great sea of
the setting sun, to Mount Amanus (and) Syria [Hittites], the whole of it.—
 12 BM 15.

𐎶 <𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 <𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, ina 24 pali-ya Zaba anta(u) etebir; *in my twenty-fourth*
year the lower Zab I crossed.—Obel. 111.

I do not understand the insertion of 𐎶𐎶𐎶 here.

<< 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 <𐎶 𐎶𐎶𐎶
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, sar sa nikrut Assur anta u kita istanann;
the king who the enemies of Assur above and below hath fought.—
 Sard. iii. 129.

We have *elit ro suplit* (𐎶𐎶𐎶𐎶 𐎶𐎶) in a similar phrase, i. 27, with variants
kita and kile.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
 <𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 - 𐎶𐎶𐎶, 3 us buda anta im-satra 3 us
 buda kita im-martu; *three soss long above on the east, three soss long*
below on the west.—i Mich. i. 7; also lines 9 and 11. See p. 74.

KT *Ina* *kita* may be considered a preposition, and translated "under:"—

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *ina kita aiibi-su l'iseibu-su kamis; under his enemies may they make him remain altogether.*—Sarg. 67.

See 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *ina kita-ga*, "in submission to me," in Assur b.p. x. 14.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵. 𐎶𐎵𐎶𐎵. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.—Syl. 366.

See p. 156. The no doubt fortuitous resemblance of *γḡ* is curious; see also the Persian گیتی, *giti*.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, Katl.—Obel. 128, 132, 139, and New Div. i. 53.

Name of a petty chief of the Quai (see p. 159), dethroned by Shalmaneser.

𐎶𐎵 𐎶𐎵𐎶𐎵, *kuti*; *Service*, Accadian.

This word appears to be formed from *ku*, "a servant," like *kis* from *ki*. See p. 516, and pp. 339, 340, 341, where I have treated of this word and its Assyrian equivalents at some length.

When I printed these pages I had not fully considered the value of 𐎶𐎵𐎶𐎵 as "a weapon" rather than "a servant." In many cases I find a difficulty in knowing which of the two senses is intended; the distinction is certainly not shown by the presence or absence of 𐎶𐎵, as may be seen by the first example copied in p. 340. I give here a couple of sentences where there can be no doubt of the value of *izku* as "weapons:"—

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *raḡiba-uni ina izkut; kill me with weapons.*—Assur b.p. vii. 57. See p. 544.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
Urḡa an Urardi ina poluḡti-su rabiti ina izku ramani-su usutā napista's; Urpa of Armenia, in his great fear, with his own weapon, took away his (own) life.—Sarg. 27.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *Kute-ki*; *the City of Cutha, near Babylon.*—Obel. 82.

In the parallel passage on the Bulls (15 BM 27 and 46 BM 15) this city is written 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *Tiggabbar*. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, which has been read *Tiggabbar*, is doubtless the same place, though I am not aware of any direct proof of it.

KTA ἵ ἔῃ ἰ-ῖ ἡ ἑῃῃ ἄ ἑ-ῃ.—Tig. jun. 40.

ἵ ἔῃ ἡ ἑῃῃ ἄ ἑ-ῃ.—17 BM1. Qy. ἰ-ῖ omitted by error.

ἵ ἑῃ ἔῃ ἰ-ῖ ἡ ἑῃῃ ἂ.—Synchr. Hist. ii. 14.

The name of the Tighth-Pileser whom I distinguish by Tig. jun. See in p. 341, where I have inadvertently omitted ἰ-ῖ in the name as written in Tig. jun. 40. The omission in 17 BM1, if there be an omission as I suppose, may have been a typographical error.

KTG <ἔῃ ἑ-ῖ . <ἔῃ ἑῃ ἑῃ.—23 II. 45 c.

KTU <ἔῃ ἑῃῃ ἑῃῃ, kitan.—Obel. 111.

I have entered this under kitan in p. 629. I am inclined to think it an error, having always found kitan in similar cases

KTL ἑ-ῖ ἑῃῃ ῖ . ἰ-ῖ ἑῃῃ ἰ-ῖ.—49 II. 57 c.

KTM ἑ-ῖ ἰ-ῖ ἄ-ῃ, katim; Concealed. Amb. 𐤊𐤕𐤌.

ἑῃῃ ἄῃ <ἑῃῃ ἰ ῖ <ἑῃ ἄ-ῃ <ἑῃ ἰ-ῃ ῖ ἑῃ
<ἑῃῃ ἑῃ ἑῃ ἰ-ῖ ἑῃῃ ἰ-ῖ ῖ ῖ ῖ ῖ
ἑῃῃ ἑῃ ἰ-ῖ ἑ-ῖ ἰ-ῖ ἄ-ῃ, epir niri-sunu kima im-kab
kabite sa dunni eriyati pan shame rapanti katim; the dust of their feet like
a heavy cloud of . . . the face of the broad heaven concealed.—Sen. T. v. 47.

See p. 258, where I have printed very doubtfully *dunni ri-yidi*, "many shocks," Dr. Oppert, in the preface to his Grammar, p. xxi. proposes *dunni erigiti*, "autumnal showers;" if we might read *dunni*, which I can hardly admit, I would translate "facing showers," from the Chal. 𐤔𐤓, "to meet," "to face."

ῖ ἑ-ῖ ἑῃῃ ῖ . ἑῃῃ <ῖ ἑῃ.—23 II. 48 b.

KTR <ἔῃ ῖ, qitar; Party, Company; Auxiliaries. See p. 537.

ἑῃῃ ἑῃ ῖ ἑῃῃ <ἔῃ ῖ ἰ ἑῃ ἑῃῃ ἰ
ἑῃ ἰ-ῖ ἑῃῃ ἑῃῃ ἑῃῃ ἑῃῃ ἑῃῃ ἑῃῃ ἑῃῃ
ῖ <ῖ ἑῃῃ ἑῃῃ ῖ ἑῃ ῖ ῖ ῖ ῖ ῖ
ἑῃῃ ῖ ῖ <ῖ, Sute qitar-su sa idir-su izhuru ma illiku rigut-qu
[riguqu] ndi Marsanni azlis unakkig; the nomades, his party, who his em-
barrasment observed, and went (as) his helpers, together with the Marsani,
utterly I cut off.—Botts 151, 22 = 130.

GROUPS WHICH I CANNOT ARRANGE ALPHABETICALLY.

𐎶𐎵𐎶 (𐎶-𐎵) 𐎶𐎶𐎶𐎶	𐎶𐎵 𐎶𐎶 𐎶	7 II. 36 d.
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎶𐎶𐎶	𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶	" 46 d.
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎶𐎶𐎶	𐎶𐎵𐎶 𐎶𐎶𐎶𐎶	" 47 d.
𐎶𐎵𐎶 𐎶𐎶𐎶𐎶	𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶	49 II. 58 c.
𐎶𐎵𐎶 𐎶𐎶𐎶𐎶	𐎶𐎵𐎶 𐎶𐎶𐎶𐎶	" 60 c.
𐎶𐎵𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶	𐎶𐎵𐎶 𐎶𐎶𐎶𐎶	" 61 c.

WORDS WHICH MAY NOT BE READILY FOUND.

𐎶𐎵𐎶 𐎶𐎶𐎶, kaseš, p. 625.	𐎶𐎵𐎶 𐎶𐎶, kiand, p. 616.
𐎶𐎵𐎶 𐎶𐎶𐎶, pp. 504 and 616.	𐎶𐎵𐎶 𐎶𐎶𐎶, kišid, p. 619.
𐎶𐎵𐎶 𐎶𐎶𐎶, kameš, p. 504.	𐎶𐎵𐎶 𐎶𐎶, kinis, p. 579.
𐎶𐎵𐎶 𐎶𐎶, knead, p. 616.	𐎶𐎵𐎶 𐎶𐎶𐎶𐎶, gummure, p. 573.
𐎶𐎵𐎶 𐎶𐎶, kilal, p. 558.	𐎶𐎵𐎶 𐎶𐎶𐎶, kalla, p. 557.
𐎶𐎵𐎶 𐎶𐎶𐎶𐎶, kimaš, p. 574.	𐎶𐎵𐎶 𐎶𐎶𐎶𐎶𐎶𐎶, Nergal, p. 584.
𐎶𐎵𐎶 𐎶𐎶𐎶, kirib, p. 599.	𐎶𐎵𐎶 𐎶𐎶, kullat, p. 556.
𐎶𐎵𐎶 𐎶𐎶𐎶𐎶, kibi, p. 517.	𐎶𐎵𐎶, kali, aH, p. 556.

ADDITIONS AND CORRECTIONS.

- Page 517, line 16. Sard. iii. "6" read "66."
 " 519, last line but one. Sard. I. "68" read "88."
 " 520, line 8. For "ככס" read "ככש."
 " 554, last line but two. For "227" read "225."

Add in page 551, line 8, 𐎶𐎵𐎶 𐎶𐎶𐎶𐎶, kage; Accord Te say.

The only Assyrian passage in which I have found this Accadian verb is on the Bull. 17 BM 6; where it occurs with the Assyrian phonetic complement *swi*; the parallel Tig. Jun. 10 has *sw...igabbu-si-si*, "which...they call it." This is printed in p. 402, and a note on the word is printed at the foot of p. 432, where I have erroneously supposed that *igabbu* might have been an error of copy.

L ㄣ

Characters arranged under letter L.

ㄣ, la.

ㄣ, li; or ㄣ, ㄣ, ㄣ, ㄣ, ㄣ, ㄣ.

ㄣ, lu; or ㄣ.

ㄣ, al; or ㄣ.

ㄣ, li; or ㄣ, ㄣ, ㄣ, ㄣ, ㄣ, ㄣ. Bah, ㄣ, ㄣ.

ㄣ, ul; or ㄣ.

ㄣ, lā, lam; or ㄣ, ㄣ.

ㄣ, li, lim; later form ㄣ.

ㄣ, lab, lib; sometimes nir and pah.

ㄣ, lib; or ㄣ.

ㄣ, lad.

ㄣ, lai.

ㄣ, lil.

ㄣ, lui; sometimes confounded with ㄣ, and even ㄣ.

ㄣ, lis; or ㄣ.

ㄣ, lian, "tongue."

ㄣ, alpi, "cattle."

ㄣ, ㄣ, ㄣ, ㄣ, ㄣ, ㄣ, libau; "brick."

L(A) -EY, -EI Y, <Y, la, ul; *Not. Heb.* נל, נל.

La, with verbs:—

EY EY -EY AY EY Y Y Y -EY -Y Y EY
-EY Y EY EY EY, *sa ietu yam zate kanesa lá idá; who from
days gone submission have not known.*—Tig. iii. 75.

EY Y EY Y EY EY EY EY EY EY
EY EY -EY -EY EY <Y EY EY EY EY, *sa
ab-i banú-a ipusu ma la usaklilu sipir-sun; which . . . my father my generator
made, and did not complete their beauty.*—E.I.H. iv. 71.

La, with adjectives:—

Y -Y Y Y EY EY EY EY EY EY EY EY
EY EY EY, *ana Kummuhi lá magiri . . . lu allik; to Comukha not
obedient . . . I went.*—Tig. i. 89

Y EY EY EY EY EY EY EY EY EY EY EY
EY EY EY <Y, *Subari sapute lá magiri usaknis; the Subari, predatory
(and) disobedient, I subdued.*—Tig. ii. 87.

Ana la, usually implies something not to be done:—

-EY EY EY Y -Y -EY EY EY EY EY, *erani ana la
mani aksud; cities not to be counted I captured.*—Obel. 87.

This very frequent expression is found with all varieties of spelling; see
EY EY EY, *manu*, Tig. v. 7; Y EY, *manu*, *Sard.* ii. 116; <EY EY,
manu, Tig. v. 68; <EY EY EY, *manu*, *Sen. T.* ii. 17; Y EY EY,
manu, *Neb. Yua.* 80; <EY EY EY, *manu without ana*,^{*} 39 BM 12.

Y -Y -EY -EY EY <Y EY EY EY EY, *ana la kasud-i
ina mati-su; for my not arriving at his country [in order that I might not
get to his country].*—Tig. ii. 45.

-EY EY Y -EY Y -Y Y EY Y EY EY EY
EY EY EY EY EY EY EY EY, *er suntu ana lá zabate va dur-sa
lá razapi; that city not to be occupied, and its wall not to be built.*—
Tig. vi. 17.

* In the parallel *Sen. E.* iii. 27 there is full space for *ana*; I think I see traces of the word, but the slab is defective.

L(A) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 gibate-su inn kuppi [iz-gusa] usesibu-su; *the men of Babylon, that he might
 not besiege it, on the throne seated him.*—Sen. T. v. 17.

I take the word "besiege" from the Heb. צָבַח, which is not unfrequently used in a hostile sense, but I have not met with the Assyrian verb elsewhere. Moreover the root should be ṣBT to judge from *ṣabav* and *ṣanapē* in the preceding extract; the version is consequently doubtful.

Ina la, with a noun, "for want of:"—

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 tameratu-su sa ina la mami
 nagabta suluka ma an taki ettnti va nisi su mie [ai] siqi la idá asqú ;
*its vicinity which with want of water dry had become, and whose takettnti(?)
 and people water for drinking knew not of, I gave to drink.*—
 Bavian 6. See p. 454.

I change 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 to 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 without hesitation; *muluk* I read as a *fen. plur.* causative; *halak* in the causative form usually has the meaning of "becoming," or simply "being."

𐎶𐎵𐎶𐎵 ul; *Not:—*

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
city I did not capture.—Fig. v. 38.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
ibai; kings my equals were not.—Botta 145, l = 13.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 annate [mnte] vassu-su ul in(u)adu; *that house fell, he did not (re)build it,
 one ass [sixty] of years its foundation was not laid down.*—Fig. vii. 68.

La or *le* is used with all words; *ul*, I think, with verbs only. Once, and then only in the Persian epoch, I find *ul* with nouns and pronouns:—

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
*ul anaku ul sir-ya ina dinâtû nēiggu; neither I nor
 my family from the laws have turned away.*—Beb. 104.

L(v)

1 alpu 10 lu-ardli 10 karni 20 kalimma riseto-su ana ilani Assur-ki bili-ya
 ukin kal riu; *one bull, ten rams, ten goats, twenty kalimma riseto-su, to the
 gods of Assyria, my lords, I dedicated;—all the flock.*—Sen. T. i. 60.¹

The parallel passage in Sen. B. i. 9 omits 𐎶𐎵 after 𐎶𐎵, and reads
 𐎶𐎵 instead of 𐎶𐎵. Another parallel passage in Sen. Gr. 20 omits 𐎶𐎵,
 gives twenty goats, and reads 𐎶𐎵 before 𐎶𐎵, which is, doubtless, correct. I
 have followed Dr. Oppert in translating "rams" and "goats." For the twenty
 "kalimma riseto" Dr. Oppert translates "brebis comme holocauste d'initiation;"
 Mr. Taltbot reads *buli-surikohi*, and translates "strong-heads." Sen. B. i. 9 omits
 𐎶𐎵 𐎶𐎵 at the end.

𐎶𐎵 without addition probably denotes all sorts of sheep, and perhaps
 goats likewise. I believe 𐎶𐎵 𐎶𐎵 𐎶𐎵, *lu-rinai*, are "sheep" specially, and
 𐎶𐎵 𐎶𐎵, *lu-ardi*, "rams" or "goats." 𐎶𐎵 𐎶𐎵, *lu-aigu*, "a sacrifice,"
 may imply a sheep as the victim. Dr. Hincks thought *lu* to be "a determinative
 prefix to words signifying sorts of sacrifices;" see his Alphabet, p. 325.

𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵, *zini* [lu] *dussuti lu-uiget ibbiti lu akki; sheep fat,*
victims white, I sacrificed.—Bavau 33.

𐎶𐎵
 𐎶𐎵
 (𐎶𐎵) 𐎶𐎵
 𐎶𐎵
*Asur bili-ya lu attaqi; flocks(?) of sheep, the produce of their bodies, to
 the desire of my heart, with my elevated sacrifices (as appointed), to Asur my
 lord I offered up.*—Tig. vii. 15.

Pekade I have doubtfully rendered "flocks" from the Arabic *فخذ*, which
 signifies "divide into families."

𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵, *sallat-annu* [sallaṣunu] *kapta kima marsit lu-zini aslala;*
their spoils (or women) many, like the young of sheep I carried off.—Sard. i. 52.

𐎶𐎵
 𐎶𐎵
*alpi-sunu lu-zini-sunu ta kirib ande userida; their women, their cattle, their
 sheep, from among the hills I brought down.*—Obel. 137.

LB 𐎶𐎵𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵, &c., lib, c. libbi, g. libba, a. Heart; Interior.

In the sense of "heart," "courage," &c., 𐎶𐎵 and 𐎶𐎵𐎶 appear to be synonymous, and might be pronounced in the same way. I think *lib* is found more frequently than *lib* in the monuments of Babylon, and that the Assyrians preferred *lib*. The following extract proves the identity of the words:—

𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵, lib = labbu.—36 II. 51 c.

Heart:—

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
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Nabû and Naus in hidâti va risâti subat tûb libbi kerba-su usešib; *Nabo and Naus in joy and gladness (on) a seat of goodness of heart in it I seated.*—
Neb. Gr. ii. 25. [𐎶𐎵𐎶 𐎶𐎵𐎶 irregularly put for 𐎶𐎵𐎶 𐎶𐎵𐎶]

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, lib-su tuqumta
upla; *his courage [heart] opposition carried away.*—New Div. ii. 71.

In Sard. I. 51 𐎶𐎵𐎶 (𐎶𐎵) I 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶.

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
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libbi-i; *to the building of Bit-Saggatu my heart raised me (or he raised my heart).*—E.I.H. iii. 19.

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
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ina libbi-ya ana sadada sirle-su usatka-uni libba; *the worship of his divinity he has placed in my heart, to bear his tabernacle(?) he has made firm my heart.*—E.I.H. ii. 8, 10.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
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uṭibu; *whereas I the hearts of their great godships gladdened.*—
Tig. viii. 22. See p. 570.

The following phrase may be referred to this meaning:—

, ann Lallar eli palam
narruti-ya ina libbi usemid; to Lallar I went up, a statue of my majesty
within it I erected.—Obel. 31.

See also Tlg. vi. 21 and Sen. T. i. 80.

𐤀𐤃 𐤇𐤍 𐤕𐤓𐤏 𐤁𐤌 𐤅𐤓 𐤔𐤗 𐤈𐤒 𐤉𐤖 𐤓𐤓 𐤇𐤍
 𐤇𐤍 𐤔𐤗 𐤈𐤒 𐤓𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 (𐤅𐤓) 𐤅𐤓, ina libbi-su
 In niquit ellute ana Yav billiya In attaqi (v. attaqqi); in it [in its inside]
 noble victims to Yav my lord I sacrificed.—Tig. viii. 9.

27000 + 200 + 60 + 30 nisi anib lib-su aslula; twenty-seven thousand two
 hundred and ninety people dwelling in it [inhabiting its interior] I carried
 off.—Botta 145. 12 = 24.

𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵
 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵, 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵 𐎧𐎶𐎵; *the gods inhabiting*
their interior every one [to one] I collected.—Botta 151, 18 = 126.

¶ I -E-11. -E-11. -E-11. -E-11. lib.—Syl. 553.

Shews one of the sounds of ΣIII . I do not see the value of *gerusa*.

[illegible]

A city occupied by Sardanapalus in his first campaign. It is mentioned as a principal city of Numme; this is not Elam, as I once thought from the similarity of names, but a mountainous country probably on the borders of Armenia.

¶ EY =, EY AY-, dibbi, or dippi. See p. 640. See also *d'appa*, p. 218.

LBB 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶, rabbazu; a *Resting Place*. Heb. רָבָז.

𐎶 𐎶𐎵𐎶 𐎶𐎵. 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
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𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, Uperi sar Asmun-ki
sa' ina qabli tamti nipih shamsi kima nūni sitkuun rabbazu danan
Assur Nabu Marduk ismo; *Uperi, king of Asmun, who . . . in the midst of
the sea of the rising sun like a fish had established a resting place, the power
of Assur, Nebo, and Marduk had heard.*—Botta 152, 14 = 144.

See also Botta 16th 57; 57, 34; 41, 49.

𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶, labbāti.

I have no clue to the meaning of this word.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, saddukki la labbāti tuklati-sun nkinna.—Bot. 152, 13 = 157.

This appears in Dr. Oppert's Inscription (*Journ. Asiat.* 1863), translated "statuta (que) non erant conformis cultibus eorum rectificavi." The passage is mutilated in Botta's inscriptions in the copies I have examined. I have not found 𐎶𐎵𐎶 anywhere; but in 104, 7, I find 𐎶𐎵𐎶 𐎶𐎵𐎶, *signum*. I cannot suggest any translation. See *sign* in p. 372.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
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akki.—Botta 154, 5 = 175.

Dr. Oppert has not translated this. I have said all I could about it in page 263.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
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𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, matti bu la naparkā erib-su(?) labbāti billat malki kiprat
arba' imdanabḥara kirib-su; *countries unsubdued * * * tribute of kings
of the four regions they received within it.*—Sen. Gr. 39.

I think the first part of this line is not quite accurately copied.

𐎶𐎵𐎶 𐎶𐎵𐎶. 𐎶𐎵𐎶. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶.—Syl. 148.

One of twenty-seven places which had revolted from Shahmaseer, and were recovered by his son Shamas Pahl. See *Adab*, p. 19.

𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶, lā lubuttā lā
 aklu lā kibutu sa Bit-Ada; whether lubatta, or able, or kibutu of Bit-
 Ada.—3 Mich. iii. 13.

A son of Tubuşa, king of Nirdun; written in IL 102, HL 110. See p. 251.

One of twenty-three provinces of Nairi, devastated by Tiglath-Pileser.

Name of a river or stream in Babylon. See p. 587.

[illegible]

LBL 𐤁𐤀𐤋𐤁 . 𐤀𐤁𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀 𐤀𐤁𐤀𐤀 𐤁𐤀𐤀𐤀, Ilizaa.—Sen. T. ii. 23. Sen. Gr. 33.

Capital city of the province of Bit-Barra, in Illypi (Albania of the Greeks); it was captured by Sennacherib, and called by him Kar-Sennacherib (p. 597).

𐤀𐤁𐤀𐤀 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, labalti; *Dress*.

I think I have said all I know of this word in pp. 560-1. It is found also in Sard. i. 96; Tig. jun. 62; Botta 152, 10-142; Assur b.p. ii. 76, &c. &c.

𐤁𐤀𐤀𐤀 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, Hibbani; *Garments*. See p. 249.

LBN 𐤀𐤁𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 . 𐤁𐤀𐤀𐤀𐤀𐤁 . 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁.—Syl. 146.

𐤀𐤁𐤀𐤀𐤀𐤁, libn; *Brick*. Heb. לבן.

𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, umlibna libnat-qu [libnaqu]; *I caused make bricks for it [make its bricks]*.—Sarg. 49.

In the parallel passage Botta 57, 46, we have 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, libna.

𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, nase-en addi ma ukin libnat-qu [libnaqu]; *its foundation I laid down, and placed its bricks*.—Botta 38, 52.

𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, libni albin; *I made bricks*.—Tig. vii. 75.

𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, libnu libni mada; *they made bricks much*.—Emr v. 3.

See also E.L.H. v. 18; vii. 40, 57. Senk. Cyl. ii. 6.

𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, alaban libni epin er va bit; *I made bricks to build city and house*.—Sarg. 48.

Umlibna libnat-qu and alaban libni are precisely analogous to the albanak libnin and libon kol-libonim of Gen. xi. 3, and Exod. v. 7.

𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 (v. 𐤁𐤀𐤀𐤀𐤀𐤁) 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁 𐤁𐤀𐤀𐤀𐤀𐤁, asra sâtn ana qiparti-en ina libni kima kanuni aspuk; *that place, to the whole of it, with bricks strongly I covered*.—Tig. vii. 80. See p. 587.

In all cases libn implies "crude brick," in contrast with agurri; see p. 16.

I have not found the theme written phonetically, unless it be libû, printed in page 649, which appears rather to be "brick-work" than "brick." Dr. Hincks thought it would be libin, with a feminine theme libnat, implied in libnaqu. I have doubtfully written libn in singular and libni in plural, with another plural libmar; and am inclined to consider libû, libûta, &c., to be what Dr. Hincks called "a collective singular, used for a plural." (See Journ. R.A.S. 1866, p. 590.)

LBN    , the God of Bricks.

II I -I I -II III -EIV -III IV
 III IV -V VI, ana el-libn bil usse libitte lu-uqn akki; *lord*
of foundations of brick-work a victim I sacrificed.—SARG. 30. See p. 649.

¶ , the monogram of the Third Month, Sivan. See p. 50.

ina arhi III yom 22-kan limo Dagan-bilkur; in the month Sivan, day twenty-second, in limu [eponym] of Dagan-bilkur.—Sard. iii, 1. See also ii, 51.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, arḫu el libni nabū
sum-su [mu-su]; the month of the God of Bricks they call its name.—
Sarg. 48.

I do not quite understand this line, in connection with the context: perhaps the month was so named because the third month [May] was favourable for brick-making, after the frost of winter had mellowed the clay. We have a passage something of the same import in *Botta* 37, 47. Dr. Oppert considered that it indicated also the Babylonian foot-measure, being the length of a brick. See *E.M.* Vol. 2, p. 269.

𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 is used for brick in some Babylonian inscriptions, as in Neb. Gr. I. 51, iii. 39, and elsewhere; possibly the additional characters may denote an Accadian epithet. See p. 60.

—27 II.8c.

(E) \Rightarrow 17 \Rightarrow 27 II. 10c.

I do not understand these extracts; if α < β be columns, as I have thought, *afamu*, "brick," is intelligible; but see pp. 124 and 158. The import of the second line I cannot guess at.

A few forms in LBN which former translators have considered as one word, I would divide, reading them *la bene*, or *la bene*, "doing nothing," or "idle":—

rakubi ina la bani lu emid; *the chariots in idleness I placed.*—Fig. iii. 45.

This seems probable; the king tells us he had reached a country where mountains rose up like sharp metal spikes, and the chariots had to be left behind. Former translators have placed them "in waggon," "in the plain," "on the level ground," "dans la plaine argileuse," &c. But I propose my reading with some hesitation.

LBN 𐤁𐤏𐤏𐤏 𐤀 𐤓- 𐤁𐤏 𐤏- 𐤁𐤏 𐤏- 𐤁𐤏 𐤏- 𐤁𐤏 𐤏-
 Bit-kursi(?) ina la bana lu aksur; *Bit-kursi unoccupied I shut up.*—
 Sard. ii. 134.

Doubtful; Dr. Oppert reads *labana* "brick." His translation is "Je distribuai les briques pour bâtir ce palais." 𐤁𐤏𐤏𐤏 𐤀 𐤓- was certainly a palace or temple, but the reading of the name is uncertain.

𐤏 (𐤀) . 𐤁𐤏 𐤏𐤏 𐤏- 𐤓- 𐤓-, Labnanû; *Lebanon.*

𐤁𐤏 𐤓-𐤏𐤏𐤏 𐤁𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏-𐤏𐤏 𐤀 𐤁𐤏 𐤏𐤏 𐤏- 𐤓-
 𐤁𐤏 𐤏𐤏𐤏 𐤓-𐤏𐤏 𐤏-𐤏𐤏 𐤏-𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
 𐤏 𐤓-𐤏𐤏 𐤏𐤏, iz erinî-ya sa ista sati Labnanû iz-tir illitî
 uplâ ana sululu astebe; *my cypresses which from mount Lebanon, royal
 Babel-wood, I brought, for awnings I planed smooth.*—E.I.H. iii. 22.

I am doubtful about "Babel-wood" (see page 393), and would refer to 𐤁𐤏 𐤏𐤏𐤏𐤏 in page 388; I believe the monograms are the same, however pronounced, and the meaning may be "work-shops" or "stores."

Lebanon is frequently written 𐤀 𐤏𐤏𐤏 𐤏- 𐤓-; see p. 259.

𐤁𐤏 𐤏𐤏 𐤓-𐤏𐤏 𐤏𐤏 𐤏-𐤏𐤏 𐤏-𐤏𐤏 𐤁𐤏 𐤏𐤏 𐤏- 𐤓-
 𐤓-𐤏𐤏 𐤏𐤏 𐤏-𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏
 𐤏𐤏𐤏 𐤓-𐤏𐤏, erinû dalitî ulta Labnanû disti ana sululî-sa lû ahlâ;
cypresses toll from Lebanon the grassy for its awnings I brought.—
 Neb. Gr. iii. 36.

LBR 𐤁𐤏 𐤏𐤏𐤏, 𐤁𐤏 𐤏𐤏𐤏, 𐤁𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏, 𐤁𐤏 𐤏𐤏𐤏𐤏𐤏,
 labiru, *adj. m. libirtâ, fem. Old.*

𐤁𐤏 𐤏𐤏 𐤓-𐤏𐤏, 𐤁𐤏 𐤏𐤏, 𐤁𐤏 𐤏𐤏𐤏, labar, labaru; *Length (of Time).*

𐤁𐤏 𐤏𐤏 𐤓-𐤏𐤏𐤏 𐤏𐤏𐤏, 𐤁𐤏 𐤏𐤏 𐤓-𐤏𐤏𐤏, labaris; *Decaying.*

𐤁𐤏 𐤏𐤏 𐤓-𐤏𐤏𐤏 𐤓-𐤏𐤏 𐤏𐤏, labirimma; *of Old Time.*

𐤁𐤏 𐤏𐤏 𐤓-𐤏𐤏𐤏 𐤏𐤏𐤏, labiruta; *Length of Time.*

𐤁𐤏 𐤏𐤏 𐤓-𐤏𐤏𐤏 𐤏𐤏𐤏 𐤓-𐤏𐤏, labireti; *Wide Places(?)*.

In all these forms, except perhaps the last, the root appears to be "old age," meaning either "decay" or simply "long life." I have sometimes thought that "length" is the fundamental idea, but always "length of time." I do not know any other Semitic root connected with this.

LBR *the years of the king its builder, protector of its army (and) its wall, Niniš placing the foundation of its city, to the length of remote days may they extend it.*—Sarg. 61.

The variants are from Botts 28, 15, and 39, 82. I translate *anšu-me* "may they extend it" because there is no other verb, but I do not remember any other similar instance.

𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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(v. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵)
l'issakin an(n)-kka; *life to remote days, firmness of throne, length to my years may thy sceptre establish.*—Senk. Cyl. ii. 20.

See also Rich II, 21; Birs II, 21.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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ina labaru yommu igaru-sunn igub; *by length of days their structure was damaged [split].*—Nab. Br. Cyl. iii. 30.

Labaris, *Decaying* :—

(𐎶) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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kissate timmen-su la enise; *by length of days, by gathered floods its basement was not decayed.*—Sen. Gr. 53 = 39 BM 18,

Ass is omitted in Sen. Gr. 53, and is probably printed by error in Sh. 39. See p. 19 for the explanation of 𐎶𐎵 𐎶𐎵 𐎶𐎵.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
labaris yommi timmen-an enis; *through length of days its platform was decayed.*—Sen. T. vi. 32. Neb. Yun. 58.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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ziggurat sutū labaris illik; *in this (time) that tower to decay had gone.*—Nabon. i. 20.

Mr. Talbot renders *ina anni* "under me," "in my time;" probably right; see *anni*, "me," after verbs, and *annima*, "mize," Sard. i. 69; I have taken the demonstrative pronoun as the most simple notice; but the forms are undoubtedly allied.

The meaning involved in *labaris*, "old age," "length of days," and "decay," is clear enough, but difficult to express in the adverbial form, which we have before us. I am driven to paraphrase, instead of the word-for-word rendering which as a rule I aim at.

LDT 𐤠𐤡𐤠 𐤠𐤢 𐤠𐤢, lidute; *Fearless*.

𐤠𐤠 𐤠𐤠 𐤠𐤢 𐤠𐤢𐤠 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢
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Samsi adi erib Samsi ana niri-a usakuima; *kings mighty (and) fearless, from the rising sun to the setting sun, to my feet I have subdued*.—Sard. iii. 131.

We have a parallel passage in Si. 14 with 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 (in *hantse*, "fearless") instead of *lidute*; I have no other evidence of the value I attribute to *lidute*. Possibly 𐤠𐤢𐤠 may have been copied by mistake instead of 𐤠𐤢𐤢.

𐤠𐤢 𐤠𐤢 𐤠𐤢 . 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢.—2911.68c.

𐤠𐤢 𐤠𐤢 𐤠𐤢 . 𐤠𐤢 " " 69c.

𐤠𐤢 𐤠𐤢 𐤠𐤢 . 𐤠𐤢 " " 67c.

The value is clearly "family" or "offspring." Heb. 𐤠𐤢; this is further shown by the equivalent nouns in line 71; see p. 482.

𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢, lattutu, littuti, *pl. Tributes*.

𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢
𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢
lattuta l'ibān du'ra'r ana yomme ruqti fikunu kirib-sa; *may tributes come perpetually, to days remote may they remain within it*.—Neb. Yun. 93.

𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 (v. 𐤠𐤢) 𐤠𐤢 𐤠𐤢 𐤠𐤢
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sebe lattuta [v. to] kirib-sa daris l'urme ma l'usā lalē-sa; *may plenty (and) tributes in it for ever arise, and may its fullness abound*.—Euar vi. 43.

𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢 𐤠𐤢
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[izguza] va labar palie ana sirikti surkū; *plenty, tributes, stability of throne and length of life to length may they prolong*.—Rich ii. 17.

See also Bura ii. 20; Neh. Bab. ii. 20

LDT 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 . . . 𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵
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 kirbi-ma (v. su) nibutu (v. ti) l'ukud l'usabá listuti; a house I have made, within
 it may plenty arrive, may tributes abound.—E.I.H. x. 8 = Neb. Gr. iii. 50.

See also Nerig. B. 36, and Brick I. 7 in Pl. 52, No. 6, Vol. 1, B.I.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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 listuti mahar Marduk ari same va izpiti abi alidi-ka epotá-n sumgiri; may
 a series of tributes, (and) the presence of Marduk the king of heaven and
 earth, the father who generated thee, my work favour.—Birs ii. 23.

Littau has been translated "revenues," "tributes," "good luck," &c.; either
 would seem to be applicable. It is a feminine plural agreeing with *libu* and *usabá*.
Castell gives us Chal. 𐎶𐎵𐎶𐎵, *sydu*, *fortune*, which would imply "good luck."

LH 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵,
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, lih, c. lihu, n. libi, obl. libat, f. *Violent, Vehement*;
Consuming. Qy. Heb. 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, lih kali malki en eli
 Harranu el-ra pala-su itruzu; (king) consuming all kings; who over the city
 of Harrau . . . hath held rule.—Botta 167, 8.

Babiki and *Harrau* are connected in the Introductory lines of several of
Sargina's inscriptions; *Babiki* occurs two lines earlier in the one before us. This
 must imply something more general than would be inferred from the mere mention
 of a couple of cities; we know that *Babiki* stands for Assyria (see p. 535), and
 may hope to find some such explanatory note respecting *Harrau*. See p. 614.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 Yamusi gaudanis kima nuni ibarú; (king) vehement in fight, who amidst the
 sea of Ionia swiftly(?) like a fish, crossed over.—Sard. 21.

I have very doubtfully rendered *gaudnis* by "swiftly," looking to the Arabic
 𐎶𐎵𐎶𐎵; Dr. Oppert translates "*dans des vaisseaux*."

LHT 𐎠𐎡𐎢𐎣 . 𐎠𐎡𐎢𐎣 𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, Lihtai.—Botta 17, 16; 19^{ter} 65;
143, 7 = 19.

Name of a tribe plundered by Sennacherib, together with several others, among which are the Syrian names Aram, Neuran, Hagarani, and Nebat; Sen. T. i. 46. Sargon places them on the rivers *Sarappi* and *Ukai*, near the Persian Gulf; see p. 185. The name is written Lihtai and Lihtai in Sen. T. i. 46, and Tig. jun. 7. In Botta 16th 74 it is made 𐎠𐎡𐎢𐎣 𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, which must surely be an error of the copyist.

LZ 𐎠𐎡𐎢𐎣 . 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, Laz.—Tig. jun. 12. 17 BM 16. Neb. Gr. ii. 37.

A goddess, wife of Nergal. Rawlinson and Oppert thought it might be Nergal himself (E.M. Vol. 2, p. 324); Hincks proposed Nîlax.

𐎠𐎡𐎢𐎣 . 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, Alzi.—Tig. i. 64; ii. 90. Obel. 42.

A province in the country lying near the sources of the Tigris and Euphrates. It was held by the Moschi, and was tributary to Tiglath-Pileser.

LZB 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣.—Assurb. p. i. 34.

Probably Accadian; it occurs in the following line, which is unintelligible to me:—

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣.

LZZ 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, lazza; *Noxious*. Syr. 𐎠𐎡𐎢𐎣.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, Gula gimma lazza ina sumri-su
liskun; the goddess Gula noxious vapour on his fruits may she bring.—
1 Mich. iv. 6.

This is one of the maledictions invoked upon any one who may damage the land which is the subject of the inscription, or injure the document itself. So far as I can read the unusual hieratic forms of the other similar inscriptions which I have called 2 Mich. and 3 Mich. we have almost identical lines on these also, the principal difference being that the verb 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *liskun*, "may she cause to be" is put in 2 Mich. li. 50 instead of *liskun*, and that *liskun* is written 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 in 3 Mich. iv. 16. I am not sure of the word *sumri* in these. Dr. Oppert reads *is asu* and *liskun*, and translates "qu'elle répande dans son corps un poison sans remède."—Gramm., 2^d edit., p. 113.

LZM 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣.—Botta 151, 9(21) = 117.

I cannot read this word, but think it may be Accadian. Dr. Oppert translates it "laocera."

LH 𐎶 𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵.—Syl. 540.

𐎶 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶 . 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵 „ 550.

Generally pronounced *lah*, more rarely *lah*. *Sakal* is written here with *s*, in Birs II. 16 with *g*, and by Sir H. Rawlinson with *a*. The 𐎶𐎵 in the Assyrian column is ambiguous. See Zakkai in pp. 318-9, where I have said all I know about the word.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 . 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶.—23 II. 1 c.

In a bilingual list relating to building; probably a bar or raft; see 𐎶𐎵, a plank, in Ezekiel xxvii. 5, and 𐎶𐎵𐎶, a bar, Exod. xxvi. 28.

𐎶 𐎶𐎵𐎶 𐎶𐎵, *liṭi*; *Hostages*. See p. 665.

𐎶 𐎶𐎵 . 𐎶𐎵 𐎶𐎵, *Lahī*.—Tig. iv. 10.

A province of Bagl, in a mountainous country east of the Tigris, laid waste by Tiglath-Pileser.

LHA 𐎶𐎵𐎶 . 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶, *Lahpantu*.—Tig. jun. 5.

One of a long enumeration of tribes subdued by Tiglath-Pileser up to his seventeenth year.

LHL 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶, *ilḫulate*.—Sarg. 29.

Printed as a variant of *beḫlate*: I think it must be an error.

LHR 𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶 . 𐎶𐎵𐎶𐎵, *Lahiru*, *n. Lahiri*, *g. Lahira*, *ac.*

A city in the neighborhood of Babylon: it was captured by Shalmaneser in his eighth year (18 B.M. 24), and was engaged in the rebellion of Sardan (Sen. T. v. 36). See also Sen. T. v. 10; Botta 27, 28; Tig. jun. 13.

LHS 𐎶𐎵 . 𐎶𐎵𐎶 𐎶𐎵𐎶, *lḫia*.—Tig. iv. 58.

One of sixteen strong cities in the mountainous country north of Assyria, traversed by Tiglath-Pileser in his way to Nairi.

LHT 𐎶𐎵 𐎶𐎵𐎶, *lahiti*; *Trouble*. Qy. Heb. 𐤋𐤕𐤕.

𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *ana ḫulti va lahiti l'irteddu-an; to sickness and trouble may they reduce him*.—2 Mich. ii. 37.

𐎶 𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶𐎵, *Lahuti*.—Sard. iii. 82, 83.

A province near the Orontes, sacked by Sardanapalus.

LT 𐤠𐤊𐤍 𐤁, 𐤠𐤊𐤍 𐤈𐤁 𐤁, 𐤠𐤊𐤍 𐤍𐤊𐤍 𐤊𐤍, 𐤠𐤊𐤍 𐤍𐤊𐤍 𐤁𐤍 𐤊𐤍,
 liṭi, liṭu(ṭ)te; *Hostages*.

𐤠𐤊𐤍 𐤈𐤁 𐤁 𐤊𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍
 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍 𐤊𐤍
 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍
 billat va madatta eli sa pama uttir iua eli-sunn nekun; *their hostages I*
took, tributes and donatives, above what before was, upon them I imposed.—
 Tig. vi. 33.

We have here very curiously 𐤠𐤊𐤍 𐤈𐤁 for 𐤠𐤊𐤍 𐤈𐤁. I had thought that
 the plural sign was only displaced, but the sense requires *sunn*, and we have it in
 a phrase exactly parallel, i. 47.

𐤈𐤁𐤍 𐤈𐤁𐤍 𐤠𐤊𐤍 𐤈𐤁 𐤁 𐤁𐤍 𐤁𐤍 𐤠𐤊𐤍 𐤈𐤁 𐤊𐤍 𐤈𐤁𐤍
 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍
 taking hostages (and) imposing laws upon all those countries.—Sard. i. 17;
 iii. 117. St. 5.

In this as in the preceding extract the distinction of *liṭi* and *liṭi* is strongly
 marked, and the repetition can hardly allow a doubt of its reality.

𐤈𐤁𐤍 𐤈𐤁 𐤠𐤊𐤍 𐤍𐤊𐤍 𐤊𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍
 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍
 ki liṭute ḥad iua libbi-sunu tila ni exib; *as hostages one*
among them alive I did not leave.—Sard. i. 108.

𐤈𐤁𐤍
 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍
 ana liṭutte azbat; *the youths, offspring of himself and his family, for hostages*
I took.—Tig. ii. 48.

Nearly the same in Tig. v. 78.

𐤠𐤊𐤍 𐤁 𐤈𐤁𐤍 𐤠𐤊𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍, liṭi-su azbat; *his hostages I took.*—
 Obel. 134.

The same phrase with 𐤠𐤊𐤍 𐤁 in Sard. iii. 69, and 𐤠𐤊𐤍 𐤁 𐤈𐤁𐤍
 in iii. 77.

𐤈𐤁𐤍 (v. 𐤈𐤁𐤍) 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍 𐤈𐤁𐤍
 turi (v. nisi)-sunu ki liṭute azbat; *their youths as hostages I took.*—Sard. ii. 11.

These examples seem to prove that *liṭi* implies "hostages," and *liṭi* "laws;" *liṭi*
 signifies persons taken, and *liṭi* something imposed. For the relatively few cases in
 which *liṭi* are imposed (taken or otherwise) we may understand "I imposed the delivery
 of hostages." See Tig. ii. 83; v. 80, &c. For *liṭi* see under LT.

LKK 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 (v. 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫) 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 (v. 𐎠𐎫𐎠𐎫)
 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 (v. -a) sa mati Nairi etappasu ina libbi asur [sar] ina er Tusha ussuz; a
 narration of my victories, which (in) the countries of Nairi I had gained
 [done], upon it I wrote, (and) in the city of Tusha I put up.—Sard. ii. 6.

𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 usuná-su; the renowned, the glorious, who to the traditions of the great gods
 his ears are [ready].—Birs i. 4. Epithet of Nebuchadnezzar.

Mu-dá em-ga are Accadian; *usú*, "renowned," from *mu*, "nema;" see *Isis*,
 p. 74: for *em-ga*, "glorious," see p. 156. I have seen *allant* rendered "glory," I
 think by Dr. Oppert; this is not improbable, as we might say "the glory of my
 victories," and "the glories of the gods." I prefer "narration," though I do not
 know of any analogous Semitic root. First suggests a connection between the
 Hebrew 𐤐𐤑𐤍 and the Sanscrit 𑖦𑖜𑖦𑖜, *ú*; a hardy philologist, aware of the
 connection between *q* and *p* [*quod=poet*, *κως=πως*], and inclined to a tough
 bit of etymologic manipulation, might add 𑖦𑖜𑖦𑖜, *úpi*, and a Fracit *dipi* from
 Kapardighari—the old Persian *dipi* of Behistun; all leading round to the Assyrian
duppi, "records." See Journ. E.A.S., Vol. 13, p. 187.

LKŠ 𐎠𐎫𐎠𐎫 . 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *Lakišu; Inscription of Sennacherib.*

Published in Layard's "Discoveries in Nineveh and Babylon," London, 1853,
 p. 102. Probably the Lachish of 2 Kings xviii. 14.

LL 𐎠, *lal*; various values:—

𐎠 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *malú*; full.—Syl. 140.

I believe 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 (𐎠𐎫), *lala*, "fullest." "abundance," is explained by
 this extract from the Syllabary; see p. 699.

𐎠 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *matú*.—Syl. 141.

We have 𐎠𐎫𐎠𐎫 equivalent to *matú*, "fall," "slip," in 13 ii. 316 (Heb. 𐤌𐤓𐤕),
 and to 𐎠𐎫𐎠𐎫 𐎠𐎫, *issu*, "sick," in 13 ii. 304 (Heb. 𐤓𐤏𐤍), both implying "weak-
 ness," "deficiency."

𐎠 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *asaku*; to pour out.—Syl. 142.

See a note near the foot of p. 33, explanatory of 𐎠𐎫𐎠𐎫.

LL 𐤋 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, suqalulu.—Syl. 144.

Suqalulu, with some varieties of spelling, appears to mean "threatening," or some other inflection. It is, perhaps, from the shaphel form of *qalal*, "to curse." 𐤋 is used phonetically in 𐤋 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, the river Lallâ.

𐤋 𐤁𐤍 𐤁𐤍, lil.

𐤋 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍.—Syl. 262. New Syl. 149.

Lil was translated "quiver" by Dr. Hincks; see his *Astron.* Tablet, 1856, p. 38. He translated the verb 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, *uilla*, "to put to rest (applied to arrows put up in their quiver)," and supposed 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, *lale*, to mean "repositories." See p. 670. I have usually rendered the verb "I conveyed (in boats)." See the Verbe.

𐤋 𐤁𐤍 𐤁𐤍 (𐤋), 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, *lala*, s. *lale*, *obl.* *Fullness, Abundance.*

See 𐤁𐤍 𐤁𐤍 = 𐤁𐤍 𐤁𐤍 𐤁𐤍.—Syl. 140.

𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, l'usâ lalâ-sa.—Esar vi. 45.

𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, lala-sa l'usâš.—Neb. Gr. iii. 47.

𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, lala-sa l'usbu.—Brick, Pl. 52, l. 6, Vol. 1.

𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, lalâ-sa l'usbi.—E.I.H. x. 5.

𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, lalâ-su l'usbu.—Nerig. ii. 34.

The translation in all these is "may its fullness increase," meaning the fullness of a house or palace, which is, I think, usually a feminine noun, though the *su* in *Neriglissar* shows that the rule was not without exception.

𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, lule balašu l'usbi;
in abundance may (my) life increase.—Nab. Brok. Cyl. i. 26; ii. 24.

Both passages are mutilated, but they complete each other. As Nabonidus is speaking of himself, we may safely supply the pronoun.

𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, lule mat l'usbi; *in abundance may the land increase.*—Nabon. ii. 31.

𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, palu lalâ kummuru
excellence and fullness were united.—Sen. B. iv. 24 = 41 BM 28. See p. 408.

𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍, lalâ usmallî's; *abundantly I caused fill it.*—Neb. Yun. 86.

I have made an adverb of *lali* from the examples of *balla*, *bela*, *palâ*, &c., see pp. 79, 97, 99.

III

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵
eli-mun; beams of tall cypresses, the growth of Amanus the lofty mount, I
adjusted over them [the palace].—Sen. T. vi. 48. See p. 200.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, damgātū-a l'issakna subtu-kka ina pi-ka
illu an in nakari; my holy places may thy sceptre establish by thy lofty
countenance, which is not hostile.—Neb. Bab. ii. 27.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, eli teminni-su labiri ipri illuti amkuk
ma ukin libnat-an [libnaṣṣan]; upon its old platform the heaped-up earth I
cleared away, and I placed its bricks.—Senk. Cyl. ii. 5. See ipri, p. 118.

The last letter is doubtful: it is printed 𐎶𐎵𐎶𐎵.

(𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.—24 II. 46 a.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, an bitte an-ki ina agurri abn zamāt illiti ullā
rešā-na; of the Bit-an-ki in brick (and) noble lapis lazuli I raised its
head.—E.I.H. iii. 16.

This temple is called in 1.15 one of the "mansions [ṣereti] of Babyloo." In
1.67 we have 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 instead of an bitte
an-ki, followed by the same words as in the above passage, and the temple is called
one of the "mansions of Borsippa."

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, istn sati Labnanū iq-Babel illiti upla; from Mount Lebanon
noble Babel-wood I brought.—E.I.H. iii. 23. See pp. 393, 633.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵. 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵.—50 II. 16 b.

See p. 224. I have supposed that *ander illū* might signify the "further sea,"
but on comparing the above examples I think we might say "the great sea."

uLL 𐤀𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 (v. 𐤁𐤁𐤀 𐤁𐤁𐤀) 𐤁𐤁
 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁, nabaitu illutu sa Tigulti-Bar; *the noble*
offspring of Tiglath-Pileser.—Obel. 39 = 12 BM 12. See p. 341.

The following pair of parallel passages will prove the value of 𐤁𐤁𐤀:—

𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁 𐤁𐤁 𐤁𐤁.—Botta 16^{water} 136.
 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁𐤀 𐤁 𐤁𐤁 𐤁𐤁, ina pi-su illi l'isunkiu; *by his*
lofty countenance may it be established.—Oppert's Botta 189, compiled from
 100, 7; 132, 15, &c.

𐤁𐤁 𐤁𐤁 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁 𐤁𐤁 𐤁𐤁𐤀 𐤁𐤁 𐤁𐤁𐤀 𐤁𐤁𐤀
 𐤁𐤁 𐤁𐤁 𐤁𐤁𐤀 𐤁𐤁𐤀.—Botta 16^{water} 133.
 𐤁𐤁 𐤁𐤁 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁 𐤁𐤁 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 𐤁𐤁𐤀 𐤁𐤁𐤀, ina nummur bun(u)-su illuti kiuis l'ippaliq; *by the eight*
of his lofty statues steadily be it favoured.—Oppert's Botta 187, compiled
 from 100, 6; 132, 14, &c.

𐤁𐤁𐤀 is much used as a determinative of precious metals—sa 𐤁𐤁 𐤁𐤁𐤀,
 "gold;" 𐤁𐤁 𐤁𐤁𐤀, "silver." See p. 641.

uLL 𐤁𐤁𐤀 𐤁𐤁𐤀, 𐤁𐤁𐤀 𐤁𐤁𐤀, 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀, ulla, ulli, ulluti, &c.
Further, former, remote; That, those.

This word is given in Dr. Oppert's Grammar as the remote demonstrative pronoun, fully declined, and I have little doubt that such was its original value; see my long note in p. xli. and compare the Latin *ultra* and the antiquated *olte*; but I have rarely found it used in any form other than *ullei*, and with the adjectival value of "remote" in time or place. I arrange *ullei* and *sita-sila* under the same heading.

𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀, garri
 sar ana la zubburi uari [abu-nabani-n] usepsi ma sa abi ulle ina miḫirti
 iznu 62 ina 1 ammi anuseh rubut-gu [rubuḡu]; *the royal street not to*
be small, edicts I caused make; and what of that side in front was strong,
sixty-two cubits . . . I measured its width.—R.I. Vol. 1, Sh. 7, l. 20.

The grammatical construction of this passage is not quite clear, but the meaning must almost certainly be "I issued orders that the royal street (King Street) should not be narrow; and I measured a width of 62 cubits from the further side of the road, where it was consolidated." See p. xvi of Additions and Corrections, where I have supposed that the form 𐤁𐤁 𐤁𐤁𐤀 𐤁𐤁𐤀 was only employed where two dimensions were given; the passage quoted above proves that my conjecture was wrong.

cLL $\text{𐎶𐎵𐎶} < \text{𐎶𐎵} > \text{𐎶𐎵𐎶} \text{ (v. 4)} < \text{𐎶𐎵} > \text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 aa ultu-ulla sarrani abi-ya palam-sun tamsil knuti-sun ana suzui kirib
 bit-mati iban; (of) which from old time the kings my fathers their images, as
 their likenesses(?) for erecting in their palaces [territorial houses], had made.—
 Sen. B. iv. 18 = 40BM14.

The word which I have doubtfully rendered by "likenesses" might perhaps be translated rather "family records" or "representatives of the family." See p. 189.

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 ana mat nisi Bisi va mat nisi Yaqubi-gallai aa ultu-ulla
 ana sarrani abi-ya la kitnusa in allik; to the land of the Bisi and land of the
 Yaqubi-gallai, who from of old, to the kings my fathers were not submissive,
 I went.—Sen. T. i. 65.

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 aa anaku ebussen u aa abû-a ibussen ullu-mna Ahuramazda' l'izzur; what I
 have done, and what my father has done, that (whatever it was) may Ormuzd
 defend.—No. 15, D, l. 20. See note on ma, p. 358.

The letter marked with a star is engraved 𐎶𐎵𐎶 in Westergaard's plate, but it is obviously an error of the engraver.

LLB $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 Botta 145, 6 = 18; 74, 6.

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 Sarg. 14, 3. Botta 147, 10 = 70.

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$
 Ulluba.—18BM25, 28; a mutilated tablet of Tig. jnn.

Sir H. Rawlinson places this country about Azerbaijan, Dr. Oppert considers it the Albania of Strabo, and Dr. Hincks supposed it to be the province of Luristan. All these localities point to that part of the country of Daghestan, now belonging to Russia, where it joins the Caspian Sea

LLB 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, Allabrai.—Botta 146, 19 = 55.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, Allibrin.—3 Pul. 8.

A province of Syria apparently, the inhabitants of which were removed to Hamath by Sargon. The 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 of Sard. iii. 169, is read by Dr. Oppert *Allabir* (*Allabria?*), but this appears to have been a city in or near Arsene; I should rather be inclined to read the name *Allabrin*.

LLG 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, luligu; a *Bowl*. Heb. 𐤋𐤍.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, luligu tarṣāti tamkabar; *strong bowls of copper*.—42 BM 38 = Sen. Bit. iv. 31.

This is somewhat uncertain; see p. 234.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, lulgine.—Neb. Gr. ii. 36.

I have rendered this "large sheep" in p. 183, supposing *lulu* to be an Accad plural of 𐎠𐎡𐎴; see p. 638. The passage in Neb. Gr., *as you 8 lulu gine*, may perhaps have signified the fixed number of eight sheep every day.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, lilikku; *Liberty of Going*. Heb. 𐤋𐤍𐤏.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, ul lilikku nekun-su ma usauzir-su; *I did not grant him the liberty of going, but I caused him to be kept separate*.—Assurb. p. viii. 30.

This may signify either that the prisoner was not allowed to depart, but was retained in custody; or else that he was not allowed to be seen, but was kept in solitary confinement; *usauzir* may be the shaphel form of *asapir*, "to guard," or of *asur*, "to separate."

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, Alligi, *g*.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, sum [mu] er Alligi Arbilakunu abbi; *the name of Alligi I called Arbilakunu*.—New Div. ii. 35. See *Alligu*, p. 32.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴.—Syl. 147.

𐎠𐎡𐎴 𐎠𐎡𐎴, ḫuraṅu; *Gold*. See p. 448.

See 5811, where 𐎠𐎡𐎴 𐎠𐎡𐎴 in l. 664, is explained by 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 in line 67.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴.—Syl. 111.

LLD

In the following passage 𐎠𐎠 is omitted, but implied in the 𐎠𐎠 which follows:—

𐎠𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠
𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, ummani-su rukubi-su zimdaṣu aṣuḥa una
er-ya Assur upla; *his soldiers, his chariots fitted to the yoke, I removed, to*
my city Assur I carried.—Sard. iii. 45. See also Sard. i. 86.

In New Div. i. 18, 22, 48, 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 is 𐎠𐎠 instead of 𐎠𐎠𐎠 𐎠𐎠𐎠;
see examples in p. 332. In the following extract 𐎠𐎠𐎠 is written phonetically:—

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 (v. 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠) 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠, rukubi-ya
zimdat niri ana emuq mati-ya eli sa pana utir usarkis; *my chariots fitted*
to the yoke, for the benefit of my country, above what before was, I caused
build.—Tig. vii. 28.

From the equivalent 𐎠𐎠𐎠 in 4811.75 (see p. 668), I should have expected
𐎠𐎠𐎠, "chained," instead of 𐎠𐎠𐎠; it is true the sibilant is not the same, but such
differences are not rare. The example, however, of Tig. vii. 28, appears decisive.
Buxtorf gives us a Rabbinical 𐎠𐎠𐎠, "laboravit," I do not know whence derived;
the meaning would suit in the case of horses.

𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠. 𐎠𐎠𐎠𐎠. 𐎠𐎠𐎠𐎠 𐎠𐎠.—Syl. 146.

𐎠𐎠 𐎠𐎠𐎠, kaspu; *Silver.*

See 58 IL, where 𐎠𐎠𐎠 in l. 666 is explained by 𐎠𐎠𐎠 𐎠𐎠 in l. 678. See
also kaspu in p. 547-8, and kaspu in p. 615.

LLU 𐎠𐎠 𐎠𐎠𐎠𐎠. 𐎠𐎠𐎠𐎠. 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠.—Syl. 148.

LLZ 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠. 𐎠𐎠𐎠𐎠𐎠. 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠.—Syl. 392.

LLK 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, allaku; a *March.*

𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
(v. 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠) 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠
𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, allaku ḥantu ina kirib Ninā illika-mma
umannā; *a circuitous march into Nineveh he marched and repeated [re-*
turned].—Assur b. p. i. 62.

Printed in p. 454 with inaccurate translation.

LLK 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, *iz-allakani; Name of a Tree.*

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣
𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣
𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, *iz-erina*
iz-likkarina iz-allakani istu mati sa apilu-simati . . . lu alqa; cypresses [and
other trees named] from the countries which I took possession of them . . . I
collected.—Tig. vii. 18.

LLL 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, *Lalla.*—Obel. 109.

Name of a chief of Milla, a province beyond the Upper Euphrates, near the country of the Telali.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, *Lalli.*—New Div. ii. 83.

Name of a king of Laladai on the Euphrates, who paid tribute to Shalmaneser.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, *Lallá.*—Sard. ii. 62.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 (v. 𐎡𐎢), *nabar Lallá*
etebir; the river Lallá I crossed.—Sard. ii. 62.

A river near the province of Zamua, north of Assyria; between the city of Zamri and the high lands of Elai(?)

𐎡𐎢𐎣 𐎡𐎢𐎣, *lillu*; see *li*, p. 669.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣. *Lullu.*—Sard. ii. 34, 77.

See under *Lulu*, in p. 670, and under *Kiahu*, in p. 581.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, *Lalluknu.*—Botta 146, 21 = 57.

𐎡𐎢𐎣 𐎡𐎢𐎣 . . . 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣
𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣
𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣
nisi . . . Lalluknu nltu asri-sunu azzur-sunuti ma iua Dimasqi Hatti usesib-
sunuti; the people . . . of Lalluknu from their place I separated them, and
in Damascus of Syria [Hittites] I settled them.—Botta 146, 21 = 57.

I believe that the name lithographed in Sarg. 28, which looks as if intended for *Ladaku*, is really *Laiuku*, and probably the same place with this; I have not found any indication of its locality.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, *allalli*; *Very Powerful.*

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, *allalli ili*; *most powerful of the gods.*—

Sh. Pul. i. 8. Epithet of Ninib. Doubtful. See *alilu*, p. 33.

LLP 𐎶. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵, -𐎶𐎵 𐎶𐎵 𐎶𐎵, Illipi, -pai; see *Illibi*, p. 676.

LLR 𐎶𐎵. 𐎶𐎵𐎶 𐎶𐎵 -.—26 II. 4a.

𐎶 𐎶𐎵 𐎶𐎵. 𐎶𐎵 𐎶𐎵 -.—New Syl. 80.

𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵, illurunn; see pp. 408, 534.

LLS 𐎶𐎵. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Lalsadai.—New Div. II. 83.

A city on the Euphrates, mentioned with several others tributary to Shalmaneser.

𐎶 𐎶𐎵𐎶 𐎶𐎵. 𐎶𐎵 𐎶𐎵. 𐎶𐎵 𐎶𐎵.—Syl. 145.

LLT 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵, lilitā.

𐎶𐎵 𐎶𐎵 𐎶𐎵. 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵.—25 II. 25 a.

𐎶𐎵 𐎶𐎵 𐎶𐎵. 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵.—32 II. 18 a.

𐎶𐎵 𐎶𐎵 𐎶𐎵. 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵. „ 19 a.

I do not know if anything can be made out of this; *paḫar gomme* should imply "the circuit of the day," or twenty-four hours. I should have expected *lilitā* to be the night, from Semitic analogies; see 𐎶𐎵𐎶; but I have not seen the word used in any inscription.

LM 𐎶𐎵 𐎶𐎵. 𐎶𐎵. 𐎶𐎵 𐎶𐎵.—Syl. 559.

𐎶 𐎶𐎵 (𐎶𐎵) 𐎶𐎵, lam (for la); Not. Doubtful.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 (𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵 𐎶𐎵)
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
(v. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina 2
yomme lā Shamas napāhi kima Yav sa riḫi eli-sunn agum; on two days
before the Sunrise(?) like Yav the inundator upon them I rushed.—

Sard. II. 106 = New Sard. II. 24.

I would suggest doubtfully that *lām* might be read *lā*, and that *lā shamas napāhi* might signify "not yet sunrise." I get the *riḫi* from the recently-found Monolith of Sardanayalus, not yet published: this explains the enigmatical 𐎶𐎵 𐎶𐎵 of the documents printed.

LM

The following passages afford examples of <I>- <S>:-

𐎶𐎵 𐎶𐎵 <I>- <S> I <I>𐎶 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 <S>-𐎶𐎵, ina liminn Dayan-Assur ultu [ta] Nineveh-ki attuzir;
in the limu of Dayan-Assur (n.c. 866) from Nineveh I departed.—Obel. 45.

It is singular that the eponymo is put here instead of the number of Shalmaneser's regnal year, which is found in every other case on the inscription; this gave rise to some misunderstanding before the discovery of the Canon in which Dayan-Assur appears as the fourth name among Shalmaneser's eponyms. On the bulls containing what we may call a different edition of the same inscription we have regularly 𐎶𐎵 𐎶𐎵 <I>- 𐎶𐎵 𐎶𐎵, i.e. 4 *pali-a*, "in my fourth year," in that part where, notwithstanding much mutilation, enough remains to show that the same events are narrated as under the eponymo of Dayan-Assur on the obelisk.

𐎶𐎵 𐎶𐎵 𐎶𐎵 <I>- I I 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵, ina arhi limme Musiziel (?) bil-num er Lahiri; in
the month of . . . in the limu of Musiziel edile of the city of Lahiri.—End of
prism of Esar Haddon.

The name *Musiziel* is from Dr. Oppert; Mr. Talbot reads *Hateral*. I do not generally understand the phonetic rendering of the eponyms.

<I>- <S> I 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
limm Nabu-lil salūt (?) er Irbaol; the limu of Nebolih, ruler of the city of
Arbela.—Sen. Gr. 1.

For the sound of *lā* attributed to 𐎶𐎵 see note in p. 302.

LMD 𐎶𐎵 <I>- 𐎶𐎵. See under LMT, p. 692.

𐎶𐎵 𐎶𐎵 𐎶𐎵, in-madn; *Greatly, Entirely*. Heb. 𐤍𐤁𐤍.

In appears to give emphasis here, and perhaps we may find such a value in *in ear* and *in sin*, in p. 636.

𐎶𐎵 <I>𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
arhi parzūtū ina matī lu-madu imidu; then lies in the countries greatly
abounded.—Beh. 14.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
nisu su uparragi in-madu sal-su; the man who is a liar (do thou) entirely spoil
him.—Beh. 37.

𐎶𐎵 𐎶𐎵 <I>- <I>𐎶 𐎶𐎵, limutta; see under *limu*, p. 690.

LMM 𐎡𐎢 𐎠𐎢 𐎡𐎢, 𐎡𐎢 𐎠𐎢 𐎡𐎢, Lamma, Lamaṣṣu; *Sacred Images of Bulls; Guardian Spirits.*

𐎡𐎢 𐎠𐎢 𐎡𐎢. 𐎡𐎢 𐎡𐎢. 𐎡𐎢 𐎠𐎢 𐎡𐎢, lamaṣṣu.—Syl. 175.

𐎡𐎢 𐎡𐎢 𐎡𐎢. 𐎡𐎢 𐎡𐎢. 𐎡𐎢 𐎡𐎢, sedu.—Syl. 174.

Under the heading of these extracts from the Syllabary, explaining 𐎡𐎢 𐎡𐎢 twice (intended surely for 𐎡𐎢 𐎡𐎢 and 𐎡𐎢 𐎡𐎢), first by the Assyrian *lammas* and then by *sedu*, I take the opportunity of entering the phrase 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢, which so often occurs in inscriptions relating to the embellishment of palaces and temples. This phrase is generally understood to imply the sacred figures of lions and bulls with human faces which are erected in the doorways or along the walls of these edifices, where they were apposed to afford protection from enemies and evil-doers generally, as well as from evil spirits; they were, in fact, themselves considered to be guardian spirits, or at least to ensure the presence of such spirits. See Sir H. C. Rawlinson's note in Journ. R.A.S. 1864, p. 240. Dr. Oppert considered 𐎡𐎢 𐎡𐎢 𐎡𐎢 to be the bulls and 𐎡𐎢 𐎡𐎢 the lions; in transliterating I usually put *sedu* for the former and *lamaṣṣu* for the latter, because I find 𐎡𐎢 𐎡𐎢 representing 𐎡𐎢 𐎡𐎢 in 17 II. 4 a, and 𐎡𐎢 𐎡𐎢 equivalent to 𐎡𐎢 𐎡𐎢 in 18 II. 41 a; in like manner in Esar vi. 53 we have 𐎡𐎢 𐎡𐎢 as a variant reading of 𐎡𐎢 𐎡𐎢; I have not found any departure from this practice except in Syl. 174, above quoted. In 18 II. 41 a *sedu* occurs as the equivalent of 𐎡𐎢 𐎡𐎢, which is explained by 𐎡𐎢 𐎡𐎢, *sedu*, in 18 II. 42 a (see page 285). In one single instance I have found 𐎡𐎢 𐎡𐎢, which I understand to be sacred cows.

𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢
𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢, *sedu*
lamaṣṣi ḡirute usepis ma imua aḥ kumela usagbita; *bulls (and) lions large I*
caused make, and on the right, the complete (?) side I made (them) occupy.—
Soc. T. vi. 52. Cf. Neb. Yau. 74. See p. 572.

𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢
𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢
𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢
𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢
𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢, *sedu u*
lamaṣṣi na abui na ki pi sikni-sunu
irī ilimū utarru naḡiru qibḡi muallimu tallakti enri bani-sunu imna u sumila
usagbita; lions and bulls of stone, which, by their watchful faces, fear to
enemies carry, guard the treasures, (and) constitute the avenues of the king
who made them, the right and left I made occupy.—Esar v. 41.

For the value of the monograms which I render "right" and "left," see pp 509-10 and 516.

LMM 𐤀𐤓𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 (v. 𐤕𐤓𐤕𐤕𐤓𐤕𐤕
𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕) 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕
𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕, sedi damqi lamaṣṣi damqi maṣir qibṣi sarraṭi-ya;
*sacred bulls propitious, sacred lions propitious, guarding the treasures of my
royalty.*—Emar vi. 53.

I do not understand 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕, *den*, which occurs here as a variant of
𐤕𐤓𐤕𐤕𐤓𐤕𐤕, *damqi*; it is very clear on the lithographed plate.

𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕
𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 (v. 𐤕𐤓𐤕𐤕𐤓𐤕𐤕) 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕
(v. 𐤕𐤓𐤕𐤕𐤓𐤕𐤕), and lamaṣṣi aben-izzir-rabi ka maṣi . . . ina bābi-sin ulaiz
(v. nlmid); *sacred cows of ivory (and) reems' horn . . . in their gates I
erected.*—Sen. B. iv. 6 = 39 BM 25. See pp. 534 and 670.

𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕
𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕, ana Bit-Anna lamaṣa sa damiqti utir; *to Bit-Anna the
sacred image of good fortune I restored.*—Neb. Gr. ii. 55.

I do not know whether this version or the one given in p. 243 is the best; the
construction is elliptical, and the phrase might be completed "the image which (is
the pledge) of good fortune."

𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕, lumina.

𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕
𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 (v. 𐤕𐤓𐤕𐤕𐤓𐤕𐤕
𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕, sa muṣṣa ipaṣiṣa ma sum-su
[mu-su] iṣṣaru va lumina [v. nrisima] linna iḥaṣaṣa; *he who the
writing shall efface and his own name shall write, and the * shall wrong-
fully appropriate [or cut off].*—Tig. viii. 70.

I can suggest no probable meaning for this word or its variant; the trans-
lators of 1857 made avowedly doubtful guesses—"who shall divide the sculptures,"
"who shall cut away the emblems." Dr. Hincks had singularly misconceived the
construction of the whole sentence, and rendered the passage "where some enemy
shall speedily delace it." Dr. Oppert left it blank, but in 1863 translated "e'y
approprié les faits racontés dans ce récit," which is, I think, the meaning, though
hardly a translation; and moreover it ignores the evil intent. Dr. Hincks saw that
𐤕𐤓𐤕𐤕𐤓𐤕𐤕 must be read *muṣṣa* because it began a new line, and thence brought
in the word "enemy;" I have rendered it as an adverb; see p. 92.

𐤕𐤓𐤕𐤕𐤓𐤕𐤕 (𐤕𐤓𐤕𐤕𐤓𐤕𐤕) 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 . 𐤕𐤓𐤕𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓𐤕𐤕.—5 II. 236.

LMN 𐎠𐎵 𐎠𐎵, la menu or lammenu; *Unnumbered.*

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
𐎠𐎵 𐎠𐎵 𐎠𐎵, kaḫulati-sun usaniḫū lammenu; *their people they rested*
innumerable.—38 RM 12.

Uncertain; compare another translation in p. 619, and see p. 635.

𐎠𐎵 𐎠𐎵. 𐎠𐎵 𐎠𐎵 𐎠𐎵, Ulnania.—Sard. i. 55. New Div. i. 18.

A variant reading in Sard. makes this a city. I think it is in the northern high lands of Assyria.

LMS 𐎠𐎵 𐎠𐎵 𐎠𐎵, lamaša, lamašša. See pp. 688, 689.

LMT 𐎠𐎵 𐎠𐎵 𐎠𐎵, 𐎠𐎵 𐎠𐎵 𐎠𐎵, 𐎠𐎵 𐎠𐎵 𐎠𐎵, 𐎠𐎵 𐎠𐎵 𐎠𐎵, limet, c.
limetu, n. limeti, obl. *Neighbourhood.* Heb.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
ana istin iḫitu sa tilai ana istin sa qaqqadi [ria-du] arḫip ina iḫduni ina
limet er-sannu qaqqadi-sannu ina libbi n'il; *to one pile of bodies, to one of*
heads, I built; on high-places in the neighbourhood of their city their heads
in the midst I piled up.—Sard. i. 118.

I believe I have done right in translating "to one pile;" is not preceded by in l. 12 of Behistun. See p. 210.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, Dabigu
er birtu sa Ḫatti adl erani sa limetu-sa aksud; *Dabigu, the frontier*
town of Syria [Hittites] with the towns of its neighbourhood I captured.—
Obel. 35. See also l. 123.

I follow Dr. Hincks's version, but with some doubt; I have hitherto considered Birtu as a proper name. See p. 126.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, sipik ipri [isi] ana
limeti-sa ana elinu aspuḫ; *a heap of earth in its neighbourhood to a height*
I heaped.—Brok. Obel. ü. 13. See p. 118.

LPN

The following extracts are from Persian inscriptions, which always read *lapani* instead of *lapan*:-

𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶
𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶, arki
uqu gabbi lapani Kambuziya ittikru'; *then the people all from Cambyses*
revolted.—Beh. 16.

𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶
𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶
𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶
guard me from whatsoever evil.—No. 6, N.R. 33.

𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶
nqn mādū lapani-su iptaval; *the people greatly from him kept away.*—
Beh. 20.

The verb is very doubtful. I can only propose it as a clumsy Persian attempt to represent the reflected form of the verb *paia*, to "set aside"; see 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶, "he puts aside," in Sard. I. 6. Possibly the 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 of No. 6, N.R. 33 may have been a similar attempt to denote the "separating" of Darius to be king over the land.

𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶
that remains of a sentence at Behistan of which the Persian equivalent in lines 23, 24 is "yathāshān āwāhān āwāhān āwāhān āwāhān," *as to them by me it was said, thus it was done.* I propose to take l. 16 of the Nakhsbi-Bustam Inscription as its representation (see Sir H. Rawlinson's Analysis of the Babylonian Inscription of Behistan, p. lxxi.) which is in the Persian "yathāshān āwāhān āwāhān āwāhān," *what to them I said, that they have done* (l. 17), where *lapani* is represented by 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶:-

𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶
𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶
l. 22 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶 𐎧𐎡𐎹𐎶, m lapani-ya attā-a
iggabba-essu ana apus-su ibbassu'; *what from me myself was said to them,*
the doing it they did.

I follow the restoration of Sir Henry Rawlinson (Analysis, p. xiviii.); *ana* is frequently used to denote the accusative case in the Achaemenian Inscriptions; see Beh. 13, 29, 42.

Lapan is certainly connected with 𐎧𐎡𐎹𐎶, but it is not the same; *paia* represents 𐎧𐎡𐎹𐎶, "face," and both denote the preposition "before," taking suffixed pronouns when required, as 𐎧𐎡𐎹𐎶 and *lapani-ya*. But they are not identical; *lapan* means "from," which *lapani* does not without the addition of 𐎧𐎡𐎹𐎶 (see Jonah l. 3 and 2 Kings v. 27), nor is it ever used adverbially. Moreover the Assyrian is never, like 𐎧𐎡𐎹𐎶, a prepositional prefix.

LPT (𐎧𐎢𐎢𐎢 𐎧𐎢) 𐎧𐎢𐎢 . 𐎧𐎢 𐎧𐎢 𐎧𐎢𐎢.—48 II. 41 c.
𐎧𐎢- 𐎧𐎢-𐎢𐎢 . 𐎢𐎢 𐎢𐎢 𐎧𐎢-𐎢𐎢 „ 43 c.

The gloss in l. 41 proves the sound of 𐎢𐎢𐎢; the Accadian in l. 43 denotes a "bad eye," and the Assyrian defines the malady to be a turning of the eye (Heb. 𐤍𐤑𐤍) probably a "squint."

LZ 𐎧𐎢𐎢 𐎢𐎢𐎢, ulzu; *Attitude*(f).

I have found this word once only, employed in Sen. B. iv. 23=41 BM 28, to denote some quality of certain figures used in decorating a palace; they are mentioned as "diversified in form and *also*;" the only Semitic word analogous is the Hebrew 𐤏𐤍, usually rendered "rejoice." The value "attitude" is selected as probable, independently of any etymology, and perhaps it may be considered as comporting with and influenced by joyous feelings. See in p. 408.

LZN 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢, 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢, lu-zini, lu-geni; *Sheep*. Heb. 𐤍𐤑.

𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢𐎢 𐎧𐎢-𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢
𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢, alpi lu-zini billat va madata issa amhar;
cattle, sheep, taxes, tribute, he brought (and) I received.—Tig. II. 52.

𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢𐎢 𐎢𐎢𐎢𐎢
𐎢𐎢- 𐎧𐎢- 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢- 𐎧𐎢- 𐎢𐎢𐎢
𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢𐎢 𐎢𐎢𐎢𐎢 𐎢𐎢𐎢𐎢
𐎢𐎢𐎢𐎢𐎢𐎢 kima 𐎢𐎢𐎢 lu-geni imnu; *droves of them he confined (and)
caused to bring forth; their young like the young of sheep he accounted.*—
Brok. Obel. i. 22. See more in pp. 638-40.

LQ

𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 . 𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢 . 𐎢𐎢𐎢 𐎢𐎢𐎢.

These three words appear, from the fragments of three lines of the Syllabary, Nos. 105, 106, and 107, to be of the same value; but this is suggested as probable only.

𐎢𐎢 𐎢𐎢 . 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢, Laqe.—Sard. i. 94; ii. 128; iii. 32, 121. St. 8, 16.

𐎢𐎢 and 𐎢𐎢𐎢 . 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢, Laqui.—Sard. iii. 27, 30, 34, 38, 43.

These names appear to refer to the same places, although mentioned sometimes in connection with the Lebanon and the Mediterranean, and sometimes with the narrows [*king*] of the Euphrates. We have also 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 in 1811.44, among places in Syria.

LQA 𐎡 𐎢 . 𐎡𐎢 𐎡𐎢, 𐎡𐎢. Luqin.—Sard. ii. 20. Probably the Lycus, the Upper Zab.

I proposed this identification in p. 98, but absurdly added "in Cilicia." As the monarch was coming from the country of Gilhi, which I suppose to be Kurdistan (p. 177), the Upper Zab is at least admissible. In 18 BM 51 we have a city 𐎡𐎢 𐎡𐎢, *Luqi*, in a miscellaneous enumeration of places.

LQD 𐎡𐎢 𐎡𐎢 𐎡𐎢, liqat; *Gatherer, fem.*

𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢, semat ikribi liqat nisi ili; *hearer of prayers, gatherer of the people of god.*—1 Beltis 7.

See Syl. 68, which gives 𐎡𐎢 𐎡𐎢, *ali*, as the reading of 𐎡𐎢 𐎡𐎢.

LR 𐎡𐎢 . 𐎡𐎢 𐎡𐎢 𐎡𐎢, Lára.—Sard. ii. 60, 76.

A very mountainous province, bordering on Zeugma in the north of Assyria.

𐎡𐎢 𐎡𐎢 𐎡𐎢, la ari. [See *la'ari* in p. 662.]

I have registered the phrase 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢, *la ari la ari*, meaning, I think, a place unfavourable or objectionable, but have lost the reference. The following lines from bilingual slabs may be useful in finding the value of the phrase whenever it may be found:—

𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 . 𐎡𐎢 𐎡𐎢. — 38 II. 7 d.

𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 . 𐎡𐎢 𐎡𐎢. — 48 II. 43 d.

𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 . 𐎡𐎢 𐎡𐎢 𐎡𐎢. — 48 II. 44 d.

𐎡𐎢 𐎡𐎢 . 𐎡𐎢 𐎡𐎢. — 39 II. 50 b.

LRB 𐎡𐎢 . 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢, 𐎡𐎢 𐎡𐎢 𐎡𐎢, Larbuqa, -*qai*.—Sard. ii. 39, 44.

A city which I have sometimes been inclined to place near Elam, sometimes farther north. I think that on the whole the evidence tends to point to the country of Neir.

LRD 𐎡𐎢 𐎡𐎢 𐎡𐎢, lu-ardi; *Rams or Goats*.—Sen. T. i. 60.

See p. 639. In Esar vi. 47, we have 𐎡𐎢 𐎡𐎢 𐎡𐎢, *lu-ardi*, in some copies 𐎡𐎢 𐎡𐎢 𐎡𐎢, in an enumeration of animals maintained in the grounds of the palace which the king had built in Nineveh. These were probably kept for the purposes of war, as they are named with soldiers, as well as arms and other warlike implements. See pp. 638-9.

LT

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 < 𐎶𐎵𐎶𐎵 𐎶𐎵 (𐎶𐎵) 𐎶𐎵 <𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵, *liti u danani eli Šuhi ankan; laws and edicts over Šuhi*
I established.—Sard. iii. 23.

𐎶𐎵 𐎶𐎵𐎶𐎵 < 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵) 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵) 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵)
𐎶𐎵 <𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
(𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵), *zalam sarruti-a surhā epus lita va tanuti [ina lib]*
aštur [v. alṭur] ina gapli bekali-su usmaz nari-a epus tausti izruti-a ius lib
sar [alṭur] ias bab-rab-su ankan; an image of my royalty enlarged I made,
edicts and decrees (upon it) I wrote, in the midst of the palace I put it
up; my tablets I made, my irresistible decrees [or decrees of my throne, see
pp. 374 and 384-5] on it I wrote, in the great gate I fixed it.—Sard. i. 98.

Observe here the transference of the pronouns; *bekali-su usmaz* and *ina bab-rab-su*
aštur, instead of *bekali usmaz-su* and *ina bābi rabi ankan-su*.

Decrees or Ordinances of the gods:—

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *zalam sarruti-ya epus ma liti Assur billi-ya [batui]*
eli-su aštur ina Izirti er sarruti-su ulmid uhralik; a figure of my royalty I
made and the ordinances of Assur my lord upon it I wrote; in Izirti the city
of his royalty [capital city] I erected (it) for after times.—Botta 146, 17 - 53.

Dr. Oppert reads the last word *ahrotus*, but I think "after time" is the most
probable translation. See p. 450.

<𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, &c., <𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 <𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 <𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *ultū Assur, &c., eli nakiri-ya*
ius liti usmazu-ni ma amzū mala libbi-ya; after that Assur, (and other gods)
over my rebels [those who rebelled against me] by (their) decrees had raised
me, and I had carried out what (was) in my heart [out of the spoils of these
rebels I built fortresses in Assyria, &c.].—Emr iv. 40.

- LT $\text{𐤁𐤍𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍 (v. 𐤁𐤏𐤍 𐤁𐤏𐤍) 𐤀𐤏𐤏𐤏 𐤀𐤏𐤏𐤏 𐤀𐤏𐤏𐤏 𐤀𐤏𐤏𐤏}$
 $\text{𐤁𐤏𐤏𐤏 (v. 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏), (zalam bunani-a epus) litat (v. lite) kasenti ina}$
libbi sar (v. alṭar); (an image of my person I made), collected laws upon (it)
I wrote.—Sard. ii. 91.

Records, or perhaps Lists:—

$\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
 $\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
 $\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
 $\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
abn nara usepia ma litā kisitti qat-i [an] m eli-sun
astakkannu gira-su ussejir ma ina garbi er nlmid; a tablet I caused make,
and a record of the acquisitions of my hands, which upon them I had effected,
upon it I caused write, and within the city I erected.—Sen. T. ii. 5.

$\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
 $\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
 $\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
litat gardi-ya . . . ina nari-ya va timmeni-ya alṭar; the
records of my victories . . . on my tablets and my platforms I wrote.—
Fig. viii. 39.

𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏.—29 II. 67 c. *Family?*

𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏, gubta; *Surface.* Heb. גִּבְתָּ עֶשֶׂק. lxiii. 13.

$\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
 $\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
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 $\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
 $\text{𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏}$
hekal gubri nn ima [duk-a] ana mnsab biluti-ya kirbn-su abni . . . kibisti
epiri [isi] dunu-sun [kinn] addi ma gubta-sun ukianna gusuri iz erai [erini] rabi
eli-sun usariza; a palace unrivalled [rivals not it had] for the seat of my
power in it [Khurabad] I built, . . . layers of earth firmly(?) I laid down, and
their surface I levelled [settled]; beams of cedar large upon them I arranged.—
Botta 152, 16 = 160.

Some of this is uncertain. See 2411.46a, p. 673, for the reading *gubta*, which I had not seen when I wrote the note in p. 253. Buxtorf quotes Kimbi for the value "surface."

LTM 𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, la tiri; *Without Delay, Straightforward.*

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣.
Aranta la tiri aksud; *the Orontes without loss of time I reached.*—
New Div. ii. 101.

This is just possible; see *id* in p. 685. The phrase is insulated, so that there is nothing to guide us one way or another. The Hebrew 𐤊𐤍 will certainly admit of the meaning given. See Deut. i. 23.

WORDS WHICH MAY NOT BE READILY FOUND.

- 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, la bane, pp. 68, 652. 𐎡𐎢𐎣, la, pp. 667, 668.
𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, pp. 639, 699. 𐎡𐎢𐎣, la, p. 669.
𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, la neli, pp. 69, 433. 𐎡𐎢𐎣, pp. 641, 677.
𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, laberi, p. 654. 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, p. 688.
𐎡𐎢𐎣 𐎡𐎢𐎣, illad, p. 678. 𐎡𐎢𐎣 𐎡𐎢𐎣, Sumir, p. 701.

ADDITIONS AND CORRECTIONS.

PAGE

649, l. 2. For 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 read 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣.

656, l. 12. Read "issetā."

657* 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, libtat; *Works, Quarries.*

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣
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𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣
callat kasati aben pili pige ina libtat el-nin-satra ina irzīt er Baluāi
us-alid; *female figures of fine solid stone from the quarries of El-nin-
Satra, in the land of the city Baluāi I caused produce.*—Sen. B. iv. 18 =
40 BM 12.

I have supposed *libtat* to be a plural of *libit* (p. 642), and to denote "quarries," but with hesitation. The passage refers to statues for adorning a palace at Nineveh.

657* 𐎡𐎢𐎣 𐎡𐎢𐎣, Ilgi; *Son of Uruk(h), one of the earliest Chaldean kings.*
Brick from Warka and Niffer, in R.L., Vol. I, Nos. 5-10. Also Nabon. Cyl. i. 13, 17, 22.

682* 𐎡𐎢𐎣 𐎡𐎢𐎣. 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣.—6 II. 85.

I read *Isim=Isim*. Shows that the Accadian *Isim* was adopted by the Assyrians.

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